The Churchman.

SATURDAY, APRIL 19, 1879.

SURELY the world moves, even the New England part of it! Here comes the *Congregationalist* newspaper, with an editorial paragraph upon Passion Week; and in Boston we find two Unitarian churches honoring Lent with special services of devotion. The rapid growth of Church ideas is at no point more apparent than in this silent but steady incorporation of the salient features of her holy year into the thought and life and speech of the denominations.

ONE swallow does not make a summer, and one foolish and unseemly extemporaneous prayer is not a complete argument for a liturgy; nevertheless, the Rev. A. B. Kendig, Methodist minister of Worcester, Mass., has given the argument a lift. Before his farewell sermon, the other day, he is reported to have made a prayer, in which, after mentioning choir, organist, sexton, and ushers, he wound up with a petition for the "one who, although hidden from sight, yet contributes so much to the musical part of our worship," ending, "O Lord, I mean the boy who blows the organ."

TIMES change and customs with them. Ideas and doctrines are dragged into the rushing tide also. Who does not like to see flowers and hear fine music on Easter-day? Year by year the flowers in the chancel become more numerous and costly, the music more elaborate, the enthusiasm more intense, the "crowds in attendance" more immense. In this latter particular the regular parishioners find themselves subjected to an intolerable annoyance—"admission by ticket" is resorted to. We are not finding fault with this at present, but we ask, Whither does all this tend?

IT is well to prepare the worship of God with all care, with loving expenditure, and with utmost taste. But it is not well to publish the fact in advance, thus inviting others to come and behold the worship. On Easter Sunday morning, for instance, it is invariably the custom to administer the Lord's Supper. There is also a most lavish expenditure of labor and money upon the music and the floral decoration of the church for that service. This is well, so long as the thoughts and purposes of those who prepare the worship are directed solely to the object of the worship, to Almighty God himself. But it is wrong, frightfully wrong, if it is done for the purpose of attracting persons to the church. If the purpose of the preparation of elaborate services and decorations is to make a display before men, God's house is thereby turned into a theatre, and His most solemn mysteries are made a mere theatrical performance.

A CONTEMPORARY Church journal is worried because people continue to misunderstand (*sic*) the phrase eucharistic adoration, and persist that it means, or implies, or permits adoration of the consecrated elements. We suggest that all such misunderstandings could be avoided if the word "adoration" were dropped and "worship" used in its place. Everybody understands what eucharistic worship is. "Worship" is a simple and a Saxon word, and a plain word, affording no chance for subterfuge. "Adoration" is a Latin word, and has been much tainted by the pens and the lips of Jesuits. It is probably identical in its ordinary meaning with worship. If not, it certainly ought not to be used of the eucharist.

IF it be true, as Hon. Erastus Brooks said in the New York State Legislature, that of the 100,000 persons sent to the common jails every year, from seventy to seventy-five per cent. might be reformed, society is grievously at fault that reforms are so rare. What a wretched condition of things that the majority of prisoners come out of jail even worse than they went in, and almost certain to be returned to it! In other words, the jails are largely responsible for the great numbers of their inmates. There can be no doubt that this is lamentably true so far as women are concerned. Under the "Crofton" system in England and Ireland, of the 510 female convicts from 1856 to 1862, less than one in one hundred have been reconvicted. It is safe to say that under the ordinary system more than half are reconvicted, while less than twenty-five, instead of from seventy to seventy-five, per cent. have been in any sense reformed. That being the state of the case, the proposed State Reformatory for Women would seem to be exceedingly in order. An institution which reforms its inmates would seem to be as much better than one which punishes without reforming them as humanity is better than cruelty, or Christianity than barbarism.

SOME of the Republican leaders in France are inclined to be harder on the Jesuits than we should think the case would warrant in this country. Two bills have been brought forward by Jules Ferry, minister of public instruction, which would disqualify them from teaching by not allowing the Jesuit colleges in France—of which there are twenty-seven—to confer degrees. Now, a degree is the indispensable condition of practising in the liberal professions. The effect of these bills would be the same as would be that of an enactment which should forbid medical colleges from giving diplomas to their students. Doubtless the minister of public instruction thinks the cause of republicanism can be served in this way, but we cannot agree with him. The Jesuits may have done a vast amount of mischief, as they will do much more, but the government cannot afford to be despotic. It cannot afford to be so, if successful, for the time being, and it certainly cannot if the Jesuits prove too much for such repressive measures. What Bismarck could not do in Germany no statesman can do in France; and French republicanism has too much at stake to enter upon such a doubtful contest, even if it end in victory.

IT is said that while the Chinese need not be feared if they were to invade this land as enemies, they are to be dreaded if they overwhelm us in friendly immigration. This may or may not be so. But there is a parallel case in which we have very grave apprehensions.

The Church seems likely to be overrun by heathens. She need not fear persecution; she has always flourished under it. But she may well dread being taken up and "patronized" by those who care nothing for her Lord. She suffers when fashion sends its votaries to church in Lent, for in this way the real purpose of Lent and of churchgoing is hidden and stifled. She suffers, too, when men who are not communicants, who refuse to offer the worship which Christ enjoined, undertake to promote her temporal interests.

For the expedients which they resort to are foreign to her principles and her spirit, and sooner or later bring her into disrepute and smother her truer instincts. She suffers, too, when all men join apparently in her observance of holy Easter. For their celebration is only on the surface. They gladly turn the Lord's day into a festivity, delighting themselves with the glad music and the fragrant and beautiful flowers, but thinking nothing of the grand truth which has given birth to, and been perpetuated in, the great festival. She must constantly withstand the approaches of people who attend her services simply as a matter of taste and enjoyment, until she can teach them what it is to be a citizen of the kingdom of God, and what are the duties of such citizenship.

VESTRIES AND POSTULANTS.

A case has recently come to our knowledge in which a postulant obtained recommendation by a vestry to

be admitted a candidate for Holy Orders under the following circumstances: The rector of the parish to whose vestry he applied for recommendation was personally interested in the success of his application, but the postulant was not a member of that parish, nor was he known to more than a portion of the vestry. Some members of the vestry were strenuously opposed to granting the recommendation asked for, having evidence, as they believed, for not believing the postulant a fit person to be admitted to the ministry. The rector of the parish was very urgent that the testimonials should be signed. Finally, means were taken to secure a meeting of the vestry at which the opposition should not be present, and at this meeting, a quorum being present, the votes of a majority were obtained in favor of granting the postulant's request. The testimonial so signed was duly sent in, and the postulant obtained his candidacy.

Granting that the circumstances in this particular case warranted such a procedure, as they may have done, we think it clear that the precedent would be a very dangerous one to follow. There are many bars to the sacred ministry in the Church, and it is not well that one of them should be lowered. If anything, the terms and conditions of entrance should be raised. No worthy man will have any difficulty in finding entrance to his chosen vocation. The unworthy are to be rigidly turned aside. The duty is sometimes a painful one, but loyalty to the Church and her Divine Head requires that it be performed. To our parish vestries it belongs to guard one of the very first steps by which postulants seek to advance, and if they are recreant to their trust, what shall we do? Where is our safety? We hold the cases to be very rare in which a vestry should sign a postulant's testimonials except upon personal knowledge of him, in all the aspects of his character and antecedents; and certainly anything like a "strategic movement" in connection with such a solemn responsibility is greatly to be deprecated.

We are well persuaded that in this actual case now mentioned no harm was meant, and perhaps none will follow; but we think the danger so great that a general warning may properly be sounded.

AN EASTER LESSON.

The secular papers are always very free with their "hits" upon sacred things. *Per contra*, they often contain most sensible utterances which bear witness to the deep, underlying stratum of respect for religion which, we are persuaded, still exists in the public mind. We gladly give place to the following from the New York *Herald*:

"For many reasons, Easter is deservedly the leading festival, alike of the Church and the world. It is a season of gladness to all—a day to be celebrated with joyful carols and with triumphant anthems. Upon the present occasion there is special reason for cheerfulness and congratulation. Our country is emerging from the long night of sorrow and despair, recovering from the spell laid upon her by civil war and financial ruin. The horoscope of to-day is auspicious of a long period of material prosperity, of revived good feeling and magnificent progress in the arts of peace. How unlike the prospect in the transatlantic world, where the sun of Easter rises lurid with impending woes from which few of the nations of Europe and Asia can hope to escape! Let us gratefully recognize that our lines have fallen on pleasant places, and let us enhance our manifold blessings by our promptitude to share them with our less favored brethren, the victims of war, pestilence, famine, or the destructive forces of nature in foreign lands.

"In the case of Easter there is an approach to chronological exactness in reference to the most important event in the earthly career of the founder of Christianity. It is a fortunate circumstance that the chief festivals of Christianity and Judaism are substantially identical. This fact, taken in connection with the revived interest in the comparative study of religious and folk lore, which is one of the characteristics of our time, points to an ultimate acceptance of this festival as the connecting link between the most diverse creeds."

*THE CURE OF SOULS.**

Of the three topics discussed in the previous conference and then partially treated by me, I shall now take up only the last, viz.: "The proper and efficient exercise of that function of the priestly office which not only entitles, but invites every member of Christ's body to seek, individually and privately, for such godly counsel and help as he may require because of the hurt or grief of his soul, or because of his peculiar and besetting sins, or because of spiritual dangers and trials of any sort with which he may be too weak and inexperienced to deal." The subject, as will be noticed, is very broadly stated, and purposely so. The recent attempts to introduce among us the whole penitential system of modern Romanism, of which habitual auricular confession is the prominent feature, have made it difficult to treat the subject at all without arousing suspicion and fear in many minds. As it is here put, the subject embraces a great deal both in the way of needs and helps, for which even a thorough and inquisitive confessional does not provide. But much as the Romish method of handling individual souls may be dreaded, let it be remembered that no one's dread will seriously hinder its work. If we are to check its advance, if we are to overthrow it in the end, we must do it by putting a better method in its place. The evil that is in it will be conquered only by the good that we plant beside it. The same is true of the opposite method, so common and so much relied upon among some of the Christian denominations. The public recital of private and personal religious experience has developed dangers and abuses to which we are more keenly alive, perhaps, than are their immediate observers. And yet, however, repugnant it may be to our taste, and even to our convictions, it must not be forgotten that this style of confession is grounded upon a too literal rendering of the apostolic injunction, "Confess your sins one to another"; just as the Romish is grounded upon a too liberal, or too narrow, interpretation of our Lord's words to His duly commissioned ministry (St. Matthew xvi. 19). Both methods are exaggerations, and hence corruptions of a divine direction and a divine promise. But as with the abuses of the confessional, so with the abuses of the opposite system, we are to correct them, not by denouncing them, but by setting up something better in their places. Finding so much to condemn in both systems, some have given up the whole matter in a spirit of despair, as though there were no third course to pursue, no possibility of giving to the individual Christian the private help he may need, or of enabling the guide of souls to do his full duty in a relation of so much delicacy and difficulty with safety to all the interests involved and with benefit to the members of the flock seeking his personal care.

But the inaction, the indifference, the neglect produced by such a view are worse, far worse, than the evils complained of in either of the opposing systems. And yet just this is the view practically to-day of a very large majority of our clergy and people. We reject the confessional. We turn away almost with disgust from the coarse publicity and the often canting garrulity of *experience* meetings. The one is too secret, the other is too open; the one puts too much power over the conscience in the hands of the priest, the other leaves no power at all in his hands; the one we denounce as tyranny, the other we describe as liberty run out into license and anarchy; in the one the individual surrenders himself to another's keeping, in the other the individual undertakes to be his own keeper.

But merely finding fault with what others do is not the whole duty of those who pretend to maintain a positive faith and to be engaged in aggressive Christian work. It was a profound conviction of the inconsistency and weakness of our position touching this whole subject that induced me to bring it to your attention at this time.

Now, it is my belief that, as in polity, doctrine, and worship, we hold very definite and positive ground, which none, except those who do it ignorantly or wilfully, can confound with that of popery or that of any or all the modern sects, so in this matter of the guidance and help of individual souls by the ministers of Christ there is abundant room for a course of action which, while avoiding the evils complained of in both the systems which have been noticed, would assure to the faithful the exercise of their right to claim from their pastors a more detailed and personal guidance; and would enable the pastors, on their side, to respond to this claim with benefit to themselves and to their flocks. As things are, it may be hard to mark out at once and to mature in all respects this course of action. Both clergy and people need special and perhaps long preparation for it. The tone in both is slack even to feebleness, if it be not loose even to demoralization. The people will be suspicious of any assumption of authority by the clergy; and yet the clergy can do little in the way of reform in this direction unless the people will see again, as in times gone by, more authority in the priestly office than the temper of these times is will-

* *Concio ad clerum*, by the Bishop of Long Island, at the mid-Lent Conference of the clergy of the diocese, held in the church of the Holy Trinity, Brooklyn, on the Feast of the Annunciation, 1879.

ing to concede to it. And then it may be said that if we are going into cases of conscience with any sort of system; if we are to invite our people to bring before us privately all their difficulties and trials, covering not only their religion, but their lives as affected by their religion; if every priest is to be not only a *consolator maerentium*, but also a *ductor dubitantium* and a *confessor penitentium*, let us first be prepared for such delicate and serious functions. We need rules to guide us in the performance of such functions. There has been a shrinkage on this side of our pastorate, and before we enter upon such work we must be trained and fitted to do it. We shall have thrust upon us the tasks and duties of the casuists. But where is our casuistry? Neither in the recent education of the clergy nor in the later literature of the Church do we find much to inspire a taste for, or to furnish any practical guidance in, such duty. I see the hindrance, and do not underrate it.

But let us remember in this case what is so true in many others, that we shall never know what we want, nor how to meet our want, nor the resources at hand to enable us to meet it, until we seriously and honestly take the work in hand. The very doing of the duty, or the attempt to do it, in spite of our inexperience and imperfect knowledge, will throw a flood of light upon the now hidden ways and means of success. We shall then find that God's Word, when read by an open-eyed, sensitive, and inquisitive conscience has in it more casuistry (in a good sense) than we have been wont to think. In deed, we shall be surprised to see how much in detail, how deeply, widely, searchingly, exhaustively it deals with the ins and outs of human nature, with the lights and shadows, the fluctuating currents, the mysterious evolutions, the spasms and the stagnations, the heats and chills, the infirmities and inconsistencies, the delusions and illusions, the fancies and conceits, the sincerities and hypocrisies of the leading types of religious experience under which nineteen twentieths of the Christians of every generation may be grouped. Moses and the prophets were rather incisive casuists when they dealt with the sins of the Israelites. David, in many of his psalms, evinced a singular aptness and versatility in the same way. Our Lord Himself was, as we might expect, the chief and sovereign casuist, for none ever spake as He spake when He turned upon human nature the unshadowed light of God's law, and opened upon the bewildered sight of humanity the awful compass of its spiritual meaning. In His hands, for the first time, things touching the moral life seemed what they were and were what they seemed. St. Paul, St. Peter, St. John, St. James have all left behind them the evidences of an inspired familiarity with the life of God in the human soul, its wants, trials, dangers; and also the characteristics of the discipline needed to meet them. And without going back to the pages of what, in a general way, is called patristic literature, without drawing upon the schoolmen who dealt with theology in its relations with metaphysics not more acutely or learnedly than with practical ethics, we shall find, if we diligently search after it, among the illustrious group of our own Anglican divines, from the sixteenth century down, no unworthy disciples of the apostles and early fathers, both in the science of moral theology and in the trained practical power of applying its rules and precepts to the individual conscience. No age of the Church has had abler men in this line of thought than Bishops Taylor and Sanderson, to mention no others among a hundred lesser lights. There may be those upon whom the minutely, morbidly inquisitorial spirit of the modern confessional has thrust tasks which drive them for help to the manuals of Dens and Liguori, *et id omne genus*. But such helps are not needed by us; nor will they be until some great corruption shall have darkened our gaze, or some great convulsion shall have loosened our hold upon the faith and practice, the life and discipline of the ages when apostles governed and taught, or even of the later ones when the fathers sat in undisputed oecumenical councils.

I have said that the pastorate can reach individual souls and individual souls can reach the pastorate without following in the ways of Rome, or of an ultra-Protestant emotionalism. Some of you may desire to see the course marked out which promises to be equidistant from both. This I shall undertake to do, though of necessity so briefly as not to enable me to remove all doubt or to meet all questions on the part even of those who are likely to sympathize with the tone and purpose of this inquiry. It is but an outline that I shall attempt to trace. To fill it up with due gradation of color and proportion among the parts would require a volume. I shall suggest, not describe; lay down certain general propositions without attempting to demonstrate their truth; erect landmarks without mapping intermediate spaces.

In such a cure of souls as I am now supposing to be incumbent on us, the following points should be kept in the forefront of our work, so that the people may understand its conditions and limitations; and, understanding them, may not be led to expect from the clergy a sort of guidance and help which they could not give without transcending their authority as ministers of this Church.

(1) We are to do nothing that shall lessen in any soul the sense of personal responsibility to God, whether by a process of sapping and mining from within, or by a demand from without for the keys of the conscience. That responsibility is the central fact in our moral being; and it must be protected and upheld at all hazards. The Gospel magnifies it, the Church develops it. God Himself respects it as part of the foundation on which the works of His grace and providence are built up, and also as part of the dignity of a nature made in His own image. Let, then, the soul that seeks help understand that the help given will not put another will in the place of its own will, or another conscience in the place of its own conscience.

(2) It should be clearly and strongly taught that the ideal spiritual life, the perfected life in Christ Jesus, is the life that draws nearer and nearer to the great end which the Gospel always aims at, viz., the gradual substitution in every soul of *a character for an outward law*, the steady progress toward a habit of loving obedience to God's will, which supersedes external rules and statutes. For, as the apostle says, the law is dead to him that keeps it. But the more an internal character takes the place of external guidance, the less need will there be of outward helps of all kinds. Christ formed in us brings everything we need. The greater includes the less. His is the only will; His is the only conscience; His is the only personality in which ours can be merged and yet not lost, can be brought into subjection without hindrance or hurt to their liberty of choice and responsibility of action. This is wholesome doctrine for a certain class of minds who, because of disgust at their own weakness and vacillation, are always on the lookout for some strong hand to take them into its keeping; sentimental souls, that crave the easy delights of noble dreams and aspirations, that dread any grapple of the will with evil, any pains of conscience engendered by remorse for sin; intellectual souls, fond of the *cultus* of Christianity, passionate admirers of the *unities* and *catholicities* so often treated in prose and song, yet without nerve or backbone in any real conflict with the world, the flesh, and the devil. Religiously, spiritually *characterless*, they instinctively turn to minute rules, to special directions, to artificial stays and props to brace their ravelling resolves and flabby, sinewless purposes. Sooner or later, if their steps tend that way, they will hail with joy the sharp-cut management of the confessional, and accept it as the shield of their faith and the helmet of their salvation.

(3) It is of moment that we prove to those who come to us for special counsel that in nine cases out of ten of real difficulty the ordinary means of grace provided in the Church are sufficient; that it is often rather a craving for some new expedient, a desire of change and novelty, than a real want that puts souls upon the search for special remedies and extraordinary means. Here, for example, is a person who asks to be heard in private confession, and longs to work out some satisfaction for its supposed aggravated guilt by a painful penance. If the case be carefully inquired into, it will not unlikely be discovered that the person so applying for special care has not first in his own soul bewailed his sinfulness, nor confessed himself to Almighty God, with full purpose of amendment of life; has not, in fact, done any one of many things within the reach of every conscience troubled with the sense of sin. No soul should be encouraged to rely upon the *extraordinary* while the *ordinary* has not been exhausted, to come to the minister to quiet his conscience when he has not done what he could previously to do so himself, or to open his grief when he has only vague notions of what his grief is, and leans upon the priest to tell him what it is. So with over-scrupulous persons, and persons given to doubt and despondency on very slight grounds if treated too seriously, made too much of, allowed to tell their special trouble too often, they soon sink into the tone of feeling exhibited by beggars who parade their nakedness or deformity to excite the charity of the passer-by.

(4) Let us leave nothing unsaid or undone that will serve to show those who ask our special help in dealing with their sins what does and what does not belong to a healthy mode of self-examination. There is a morbid kind of introspection which leads to *brooding over sin* apart from any honest efforts to overcome it, or to *exaggerating sin* for the sake of magnifying the difficulty of repentance, or to *excusing sin*, in order to prove that no repentance is necessary. Before undertaking to help or comfort such a conscience, it must be taught plainly what, with an average of Christian knowledge, it ought to know already, viz., the nature of sin, as defined by God's Word, its hold upon the heart and life, the ordinary forms it takes on in every soul, its degrees of guilt, the penalties which await it; next the sorrow for it which worketh godliness, and the sorrow for it which needeth to be repented of; and final

ly, the forsaking of the evil, without which all repentance is a hollow thing, not worth the breath it takes to utter it. At every stage of the process self-questioning, self-examination is indispensable; and it is the duty of the wise guide of souls to push up steadily and boldly into the eye of the memory and the conscience the particulars into which every one of the Ten Commandments may be resolved, and by these the particulars of the soul's transgressions be ferretted out and exposed to condemnation. And this is a task which earnest persons, in most instances, when told how to do it, will do better for themselves than any one else can do it for them.

(5) We must carefully distinguish between cases of conscience which require the casuist's skill to deal with them, and cases which can be met by a proper understanding and use of the Divine law as developed in its spirit by the teaching of Christ. The former are not so numerous as is often supposed. Some inquirers for light, who profess to be very eager for a solution of their difficulties, are curiously fond of either subtlety or vagueness of statement. There are few cases of conscience which, when the enveloping mist of hazy language is scattered, are not reducible to simple issues of opposing motives and of apparently contradictory obligations. Somehow there are many anxious and troubled souls that do not take readily to the easiest, most obvious way out of their difficulty. They like to be reasoned with, to be examined, to be analyzed, sharply questioned, handled as though their special grief was of the heaviest. They are scarcely content without they feel the trained casuist's knife dividing the joints from the marrow. One plainly spoken, thoroughly applied law of morals or truth of the Gospel may be enough to meet their case; but, like the leprous Syrian, who, when told to wash himself seven times in the river Jordan and be clean, was indignant at the prophet for prescribing such simple treatment, so these persons will have no trust in you as a guide unless you exhaust upon them the fine-spun subtleties of a well-furnished confessional.

(6) But there is one subject in particular which should be fully and explicitly treated in all our instructions, both public and private. Once properly understood by the faithful, it saves them much needless doubt and misgiving, and their guides much time and trouble. There is nothing in the Word of God, nothing in the Church's doctrinal, liturgical, or practical system that appears more plain and simple, when duly examined, than the matter of the forgiveness of sin. And yet there is nothing, in fact, in either or all, about which there are so many theories, so many schools of thought and practice, and, generally, so much vagueness and uncertainty among the people. No suitable occasion should be neglected for clear and definite teaching (1) as to the terms and conditions of forgiveness, so far as they relate to the transgressor; (2) as to the ground and meritorious cause of forgiveness; (3) as to the pledges and assurances of forgiveness—how it is conveyed and certified; how far, especially in the matter of assurance, the forgiven penitent *may* accept the witness of his own feelings, and *may* count upon the rapture of pardon; and how far, by divine arrangement, he *must* rely not only upon the witness of the Holy Spirit witnessing with his spirit internally, subjectively, but also and eminently witnessing through the one baptism for the remission of sins, and subsequently, at stated times, all through the Christian life, through the Holy Sacrament of Christ's body and blood, which, besides being eucharistic, sacrificial, commemorative, a token of unity in Christ and the Church, a bond of fellowship and communion between all believers, is also preëminently the sacrament of forgiveness. In this connection we must not shrink from handling fully and decidedly the whole subject of confession and absolution, words which some cannot even hear without nervous dread and apprehension; and yet words the true force and meaning of which the theological and moral drift of these times will oblige us to study with far more care than many have yet bestowed upon them.

(*To be continued.*)

LIBERTY OF OPINION.

It is manifest that in the current literature of the age, whether essays, reviews, or works of fiction, there is a marked tendency to freedom of thought, a disposition to cut loose from restraints, and either to ignore the consequences or set them at defiance. Directly or indirectly the free literary lances of the day endeavor to maintain the doctrine that man should be deemed morally and intellectually free to the utmost extent. Such liberty should be limited only by the sanctions of legislation upon penal subjects, demanded by a due care for the protection of person and property. No question can arise touching the restraints with which criminal legislation surrounds mankind; for society cannot exist without such restraints. Hence these are conceded, while any further restrictions upon personal liberty are opposed or derided. In intense defence of the principle we have stated, objection is made or implied to the severe operation of public and private judgment, not to say even criticism. Evidently it is thought that man should be free to entertain any opinions, put forth any ideas, propagate any views, indulge in any mode of life, not violative of the laws, which may suit his individual caprice, and should not be held amenable therefor by his fellow-citizens. Any reflection cast upon him by people who may take umbrage at his life or sentiments he has a right to consider an infraction of that liberty of thought and action to which he ought to be entitled, and in the exercise of which he should be maintained. If a person assumes to propound atheistic sentiments, society, which believes that there is a God, must not frown upon the atheistic philosopher. If a man chooses, in the plenitude of his conceit and power, to set at defiance the moral law, merely keeping inside of the criminal law, or to outrage the sensibilities and convictions of the community, society should not express its abhorrence of such conduct by relegating the offender to a state of outlawry. In other words, a man should be free to say, write, and do what he pleases provided he does not transgress the laws of the State; and if his utterances and actions are what the world regards as evil and injurious to the individual and general well-being, he should not be reprehended in any way by public opinion or private criticism; for that would be to curtail his full personal liberty. We believe that it has been said, in defence of freedom of the press, that man may be free to write what he pleases while man is free to combat opinion. But the ideas of freedom to which we have referred are quite in advance of that proposition. The freedom must be so unlimited that it will not tolerate combating by society even in self-defence.

Now, society has its liberty too; and it asserts that rightful liberty when it establishes its own standards of sound thought and true conduct, and judges its members by those standards. We presume that the admirers of freedom of opinion and action do not object to others speaking or writing argumentatively in opposition to them, for to do that would be to ignore their own cherished idea of liberty. But the discussion must not rise above cold argument; nor, if the invidious views run counter to the long-settled and endeared moral convictions of society, must the latter feel any concern, express any indignation, or withdraw its respect and esteem from the aggressors, as that would be violative of perfect liberty, also unphilosophical. Nevertheless, as the world is constituted, as human nature is, society will not yield its right of judgment, but will continue to criticise, decide, and execute, we presume the advocates of absolute liberty of opinion will have to submit with the best grace in their possession. They will not be deterred, however, by the sanctions of society from emitting their noxious gases and corrupting our intellectual and moral atmosphere. Further, "the evil men do lives after them." This is pointedly true, touching the present question, of the late John Stuart Mill, a man of great intellectual ability and a foremost writer upon logic and political economy, but, in regard to some moral, philosophical, and theological questions, the exponent of extreme and often unsound views. It has been said that Whateley's writings afford an arsenal out of which the enemies of the Church can draw burnished weapons with which to fight the Church. Mill made an arsenal to which every free thinker can go to equip himself, and many have availed themselves of the privilege. The sensation novelists of the day gather ideas from such and similar treasuries, and sowing them in a readable and attractive form, spread corruption through the minds of their readers. The consequences are apparent in the scepticism, the nihilism, which are thought clever, brilliant, and intellectual. Mallock is a living, prominent writer, whose power for good might be great were it rightly exercised; but, perverted as it is, is rather productive of evil. Early affiliated to the school of young Oxford, he became almost a disciple of Newman, and was near to following his leader. Then reacting to the other extreme, he embraced the views of Freeman, and pursued liberty to the confines of atheism. Now he has settled down into a state of indifference to all beliefs. A man without convictions, he is a perfect De Bracy in the literary field. With fine talents, abundant resources, keen intellect, and attractive style, he plunges into the fray, satirizing the scientists with singular cleverness, deriding faith, pouring forth philosophical ideas, extremist or anything else according to his fancy, defending religion, morality, God; writing, in fine, to startle—and make money. For the world loves to be stimulated, interested, excited, and readily pays for what suits its appetite. The brilliancy of Mallock renders him peculiarly attractive to the public. But lurking in his writings is poison, which may corrupt the minds of all his readers who may be weak in faith or belong to the class which never can ascertain and hold an opinion—people ever learning and never coming to the knowledge of the Lord. If they ever

have a conviction, it is a conviction of that liberty of opinion so strongly urged by Mill and so attractively practised by Mallock, George Eliot, and others in their writings.

But to return. The truth is, absolute liberty never did and never can exist; man has ever been and must continue to be subordinate to law and individual criticism. Public opinion is only the aggregate of private judgments, as national character is only the aggregate of individual characteristics. Hence, the sanction of public and private opinion exists in the very nature of society, and cannot be abrogated without abrogating society itself. Were it possible to annul the sanction, liberty would degenerate into license, and license would give birth to such a brood of evils that society would react and re-establish the sanction to which the lovers of untrammeled freedom now object. Moreover, man is responsible for his thoughts as well as for his acts, for an act is the fruition of a thought. Opinions are the fruition of thoughts, and when they are expressed they become acts beneficial, prejudicial, or indifferent. Responsibility, therefore, rightly attends opinion, and amenability justly follows as the sanction. Absolute liberty of thought, therefore, is a chimera. But we apprehend that our readers are not in sympathy with the sceptical writers, of whom we have mentioned a few leaders whose underlying philosophy taints society. We refer to the matter with a view to awaken their attention, to set them thinking, and put them on their guard against the evil which to a sad extent crops out in our most insinuating, brilliant, and dashing literature. There is something extremely attractive in the idea of perfect liberty, especially to the citizens of a republic; and, within proper bounds, it is the natural right of every one. But it must be remembered that it pertains to the essence of liberty that each person should recognize equal liberty in his fellow, and that as he judges so must he expect to be judged with respect to opinion and life. This completes not the one-sided liberty of the reckless, the sensationist, the liberty which claims as "large a charter as the wind," to blow indifferently mephitic gas or the breeze of health, but the full and rounded liberty of religion, morality, and true philosophy. A step further leads to license, and the latter to the annihilation of liberty itself. Liberty with responsibility is the only freedom taught of God, or which can be tolerated by man.

GEO. C. MCWHORTER.

PRESIDENT EDWARDS.

The *Independent* is anxious for a new edition of his works, and, to help it on, tells us he is probably the greatest of divines since the days of Calvin. We might have expected it to say he was *certainly* such, and so must doubtless be thankful that there is only a *probability* to sustain the high decretal. The old Puritans would have sneered at the puny word *probable*, and would have accounted the president's supremacy a complete foreordination. To our somewhat experienced ears it would have sounded like an echo, if the sentence had been moulded after an antique pattern. Nevertheless, we are disposed to take exception to its shape, in its present attenuated condition. We deny it, and would go no further back than the last century, one of the least promising in the history of the Church of England. We are quite inclined to say that such men as Charles Leslie (a reasoner who, Dr. Johnson said, was not to be reasoned against), Daniel Waterland, Joseph Butler, and even William Warburton, whom we might not have thought of but for the high-wrought eulogy bestowed upon him by Dr. Stoughton in his new book, were quite as distinguished among divines as the canonized puritanical president. He was merely a metaphysical divine, and not an historical one; though he did try to write a sort of Bible, a *quasi* history of redemption. He could not have written such a book as Bingham's "Christian Antiquities" if they had offered him a Congregational popedom. And, moreover, within the present century, he found his match in a gentleman, once a clergyman of the American Episcopal Church, A. T. Bledsoe. Mr. Bledsoe was one of the clearest-headed as well as most conscientious men we ever knew. He resigned his office in the Protestant Episcopal Church from doctrinal scruples; though his bishop, for a long time, refused his resignation. He could not believe in baptismal regeneration; though he afterwards acknowledged his error to the writer of these lines, and wished himself back. Mr. Bledsoe wrote what no other American clergyman, that we have heard of, has undertaken, a regular Theodicy. He attacked President Edwards on his vulnerable side, his *premises*, and showed their fallacy. His book ought to be better known, and more can be said of him should it ever be desired.

T. W. COIT.

SOME MORE QUESTIONS ABOUT OUR CHURCH.

IX.

Does it not Cost a Great Deal to be an Episcopalian?

It is difficult to say "yes" or "no" to this question until we ascertain the mind of the questioner. If he be one who can deliberately estimate the money-cost of religion, he will think it quite expensive to be an Episcopalian, for he will hear very plain teaching concerning the duty of giving a liberal share of his means to religious uses.

This Church encourages and urges its members to be liberal. It presents the claims of the poor, the cause of missions, and all forms of benevolence, and declares that "God loveth a cheerful giver"; and that "To do good and to distribute forget not, for with such sacrifices God is well pleased."

It exhorts thus: "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." If a man has been converted "all except his pocket," he will not be comfortable in a Church that makes giving a religious act, that styles gifts as "offerings to the Lord," and that humbly presents them upon the table of the Lord for His acceptance. It must be a sore trial for a stingy man to be an Episcopalian.

But if the question be asked by some one who is poor in this world's goods, but who, at the same time, recognizes the duty of giving what he can, we answer his question by inquiring, first of all, what makes him think it costly to be an Episcopalian. Perhaps his reply will include something about expensive churches and rented seats.

It is quite probable that costly church buildings and rented pews often give the impression that we have no place among us for the poor, or, indeed, for those of moderate means. It may be that some are thus alienated from us. It is a misfortune that it should be so. It is not a misfortune that we build beautiful churches *if we can pay for them*, but a costly structure with a mortgage debt upon it is as a door closed in the faces of the poor. But it must be remembered that some of our own most beautiful buildings have not only been paid for and consecrated, but are free to all. They have been made beautiful for two reasons: one is, their builders thought it proper to offer to the Lord the highest product of human skill; and the other is, *that they might attract the poor.* The poor enjoy beauty. The very poverty of their homes leads them often to appreciate all the more the richness and the adornments of the house of God, which they are taught is theirs because it is God's.

In general, much attention has been paid to correct church architecture by our people, because they believe that a church edifice should not be a common house. Being devoted to sacred uses, it should in some way attest its character by the quality of its materials and the beauty of its adornments. It has not been thought seemly to erect mean buildings for religious uses, if better ones can be put up. A poor man, therefore, should not hastily conclude that because one of our church buildings is superior to a common house he is not welcome. On the contrary, it may be that they who built it thought it would be more attractive to him if they made it beautiful.

As to the matter of renting pews in churches, it may be said that there are only two reasons to-day why the system is retained: partly because of the desire many persons have to be seated with their families, and partly because it is thought to be a reliable way of securing an income for meeting expenses.

It is not designed here to enter into a defence of the pew system. It is probable that it will be given up before many years.

There are but few churches, however, in which a poor man may not find a welcome. It is true the fact that seats are rented, and the dread of intruding upon others, operate strongly to make all strangers feel uncomfortable upon first entering such a church, but the Christian courtesy of the regular attendants is usually sufficient to provide some place for those who come; and if a man desire to come regularly, he will find the parish officers ready to make some arrangement by which seats can be had at a cost entirely within his reach.

It is but simple justice to people who worship in a pewed church to say that many of them deplore the repelling appearance the system wears, and that they are doing their utmost to furnish opportunity for strangers to unite in God's worship. At the same time it is an evil system, and all the courtesy in the world cannot deprive it of its repellant aspect.

There is an evil, however, almost as great as this, and it has its influence in keeping people away from the Lord's house, and of giving the impression that religion is too costly for the poor. It is the foolish custom of wearing costly apparel to church. Some years ago an association of ladies was formed in a certain place to encourage simplicity in dress while attending church. They thought that if the more wealthy people were to set the example of going to church simply attired, the poor would not feel so keenly their own poverty.

No society should be needed, however, to accomplish a result that considerate feeling, a

sense of propriety, and true refinement should secure.

The utter vulgarity of display in the Lord's house should be seen at once by persons of discernment. The church is not the place for gaudy apparel, and for the exhibition of the whimsicalities of fashion. People should come neatly attired; but whoever comes so expensively attired as to attract attention has not only violated good taste, but has offended the poor.

But such faults as running into debt for expensive churches, renting pews, and wearing extravagant raiment are not peculiar to Episcopalians. There is nothing in our system that especially encourages these faults. On the contrary, there is much that tends to check them, when the Church's true system is understood.

Returning again to the question of expense in being an Episcopalian, it is proper to refer to certain questionable modes of raising money for religious purposes very much in vogue about us, and, unhappily, sometimes adopted by some Church people. The modes referred to are fairs, suppers, exhibitions, and the like, by which a few dollars are cajoled from the pockets of the people. The most enthusiastic advocate of these expedients will admit that if people would only give in proportion to their means there would be no need whatever of resorting to even the most innocent of these measures. It is also admitted by many that a parish that resorts to them for meeting its expenses is very likely to lose in other ways. When, in connection with these modes of raising money, "raffling," "chances," exorbitant charges, and things still worse are permitted, most serious injury is done. It is hard to understand how the managers of a fair can rebuke young men for gambling when they have allured them to take "chances" at their fair. It is equally hard to understand how they can complain of the extravagant habits of others, when they have done their utmost to lead them to spend money at a church fair for things they did not need and could not afford to buy.

Happily for us, the whole tone of our system is opposed to these questionable expedients for raising money; and we are encouraged to use the offertory, the plan of free gifts willingly offered week by week, or as occasion may require. "As God hath prospered you" is the rule of giving. A parish can hardly be justified in neglecting this mode of securing the funds it needs to make experiment of plans which are of such doubtful propriety.

Comparatively few of our parishes yield to the temptations just referred to. The great majority of them rely upon contributions made through subscriptions, or the offertory, or the rental of pews. They avoid fairs and the like as unsatisfactory, as interfering with the legitimate industry of a town or village, and as promoting strifes. Besides everything else, how can that be called a gift to the Lord which has been first used to purchase its money value? How can any one claim to have made an offering to the Lord when he has simply bought so many articles, or paid for an evening's gratification?

Christian giving is giving without expecting a return; and if all who are pledged to the cause of Christ were to give money in proportion to their incomes, there would be no temptation to resort to the expedients now considered.

No one would complain of the cost of religion if all believed that all we have is the Lord's, and that we must return with willingness to Him a portion of that which He has allowed us to use.

"If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little." G. W. Shinn.

LETTER FROM BERMUDA.

The inhabitants of Bermuda are very kind in calling upon visitors and inviting them to their houses, to garden parties, tea drinkings, afternoon dances, and such like festivities.

If one likes boating, there is no end to the enjoyment in that line. On fine days and moonlight evenings what pleasure more exquisite than to glide in and out among these "green islands in glittering seas."

Then the drives are varied and full of interest, there being more than one hundred miles of good roads in these islands. Over the hard limestone soil we bowl along, often through deep cuttings in the rock, flowers blooming everywhere in the open air all through the winter, and foreign trees and shrubs constantly attracting our attention; and scarcely ever is the sea, "the open sea," out of sight. I go over the same drives often day after day, and never does the scene pall upon me.

Let me now speak of some of the places of interest in these islands, which are shaped something like the letter "J," only a little more slanting. St. George and St. David, of the larger islands, are at the top of the letter; Ireland Island at the upper end of the termination of it. At Ireland Island, six miles by boat, but double that by road, is her majesty's dock-yard, and the walls that guard the entrance to it and all the buildings upon it are of the most solid and substantial kind; no one lives there but those connected with the naval and military forces stationed here, everything belonging to the government. The floating dock there, "the Bermuda," is the largest in the world, and capable of holding vessels of the greatest size. It was towed over from England by five ships, arriving here on the 28th of June, 1869. The basin in which it lies is fifty-two feet below low water mark, and is of the most solid stone-work. In one of the government buildings a large room is nicely fitted up for a chapel, a chaplain being stationed here all the time, who also does duty at Boar island, which was once a convict station, but is now used as a military post.

In driving to Ireland Island you go through Paget, Warwick, Southampton, and Sandys parishes, crossing to Somerset Island by a bridge, to Boar by a ferry, and to Ireland Island by another bridge, thus going through what by some is called the finest part of Bermuda, where are many beautiful residences in large and well-kept grounds, and where you have grand views of the sea on both sides of you. On the way down you can stop at the lighthouse, the light from which can be seen thirty miles out at sea. This light is what is called a "revolving dioptric lens of the first order, with mirrors," has one centre lamp with three concentric wicks, and is one of the largest and most powerful in the world. The view from the top of the lighthouse, to which you ascend by about two hundred steps, is perfect. In front the sea, stretching far, far away, dotted near the shore with picturesque-looking islands; in the rear, meadows and fields and white houses latticed with green, and little inlets running up from the bay, giving charming variety to the landscape. Under a sunny sky the tints on the water are ravishing.

Another drive full of interest is from Hamilton to St. George, twelve miles, going through Devonshire, Smith, and Hamilton parishes. In Devonshire a pretty church has recently been built, but the old one still remains, venerable for its antiquity and its associations with the early history of these islands. In the church-yard is a cedar tree, the oldest, it is said, in the island, formerly used as a bell-cote, but now it is quite hollow, and has a young tree growing up in it.

Next we come to what is called "The Flätts," where our consul, Mr. Allen, lives in a delightful place on Harrington Sound, opening into the harbor by a narrow outlet spanned by a bridge. A little farther along the sound is Montclare, the residence of William Whitney, Esq., formerly vice-consul. Both he and Mr. Allen have exercised much hospitality toward Americans visiting Bermuda.

A delightful row on the sound brings you to Trunk Island, where its owner, Mr. Musson, lives in solitary grandeur, his house being the only one upon the island, except two or three out-houses for his servants. From every part of this island the views of the opposite shores are "lovely beyond compare." In fact, Harrington Sound reminds you of some of the "lochs" in Scotland.

On our first drive to St. George we skirted one side of Harrington Sound, returning by the other shore. Some of the largest caves in Bermuda are between Hamilton and St. George. These caves are worthy of a visit, and excite wonder and admiration in every beholder.

Near what is called the Walsingham Cave is a calabash-tree, under which it is said Moore often sat when he was here (in 1804, I think). To obtain a calabash (which resembles a gourd) from this tree is a prominent wish of every visitor. Under this tree was the trysting-place of Moore and a young lady with whom, the report is, he was deep in love, addressing stanzas to her as "Nea." Whether she returned his love or not we cannot say. Anyway, he went back to England without her, and she, in process of time, married; and when I was here two years ago I had the pleasure of meeting her grandson, who had just come back on a visit from the Fiji Islands, where he now lives. And here I will say, in passing, that one of the charms of Bermudan society is meeting people who have lived in all parts of the world. The officers of Church and State, army and navy, have led lives of so much variety that talking with them is like a chapter in romance, so much have they seen of life everywhere. On the burning plains of India, the golden sands of Africa, the bloody fields of Russia and Turkey, they never flinched from danger, but were ever ready to do their duty for "God and their native land," and were equally at home in court or camp.

In former times there was no way of reaching St. George except by boat; but recently a causeway has been built over some reefs and an island, ending in a swing bridge for boats to pass. It took four years to build this causeway, and it cost the colony over $150,000. It is nearly two miles long, and on a pleasant day the drive across it is delightful—on the one hand a sea of islands, on the other a sea of waters.

The situation of the town of St. George is very fine, rising up from the sea in steep acclivities, its narrow streets giving it a decidedly foreign appearance. The harbor is well fortified and more accessible than that of Hamilton. On an island guarding the entrance to the harbor is Fort Cunningham, the strongest fort, next to Gibraltar, in the British dominions.

During one of our visits to St. George we were rowed across to St. David, one of the five largest islands, and the farthest east by north in the cluster. The water was so clear we could see far down into its depths—was of the loveliest hue imaginable and as smooth as possible. The whole scene was lovely in the extreme: the green islands hemming us in, yet occasionally giving us enchanting views of the blue sea beyond, the town rising up behind us, the wooded shores of St. David in front, our boat gliding on in the bright sunshine, and the soft air, all seemed more like a poem than a reality of life. We were told at St. David that many of its inhabitants had never been off the island, and till lately those benighted individuals had never seen a horse; but now there are two on the island, one of which, our informant told us with a grin, was a donkey.

The sea view from St. David was magnificent, the white waves dashing over the reefs with a noise like thunder. All along the rock-bound shore are caves, which doubtless in the old days of piracy were hiding-places for ill-gotten treasures.

I should not do justice to the amusements of Bermuda if I did not speak of the sports got up by the "Bermuda Hunt Club." As there are no foxes or deer in these islands to hunt, the club, to keep themselves in practice, get up, once a fortnight, a mock-hunt. Two of the party go ahead,

scattering pieces of paper along a course previously marked out, and then the hunters follow on, leaping walls and fences and scouring across fields. Often there are ladies in the party, who enter fully into the sport, sitting their horses as easily while leaping a fence as in going across level ground at a sober pace. Spectators line the roadside, to get glimpses of the hunting party, which often winds up with a dance at the place where they finish.

And now what more can I say of Bermuda? I have by no means exhausted the subject, but might fill pages with descriptions of houses of historic interest, full of old china, furniture, and other treasures. I am afraid, however, if I do so, of being considered tedious, so I will forbear and say no more at present. J. A. E.

ENGLAND.

The Reformed Episcopal Sect.—It having been stated that Bishops Gregg and Toke had seceded from the Reformed Episcopal sect, the former writes: "You are authorized in making known in any way you think best that Bishop Toke and I have *not* seceded from the Reformed Episcopal Church, and also that we have not any intention of seceding from that body. We have taken canonical steps whereby we are not any longer under the jurisdiction of the 'Executive in New York,' which appears still to have representatives in this country." It really is amusing to see the shifts by which these new schismatics make themselves ridiculous. Bishop Gregg goes over to America to get his orders, and then takes canonical steps to sever himself from Yankee jurisdiction. This is base ingratitude. The contradiction is sent to the *Christian World* by one who calls himself missionary chaplain of the Reformed Episcopal Church in the united kingdom. What is a missionary chaplain? Is he one of the young men ordained for summer services at the watering-places, which might keep the exchequer full when the towns are empty? Can any one tell us how many Reformed conventicles there are now in operation? What has become of "Bishop Figgis"?—*Church Review.*

Tewkesbury Abbey.—The restoration of Tewkesbury Abbey has been in progress during the past few years, and is now approaching completion. A great change has been effected in the building by the removal of about an acre of two coats of whitewash and the clearing away of pews, galleries, organ loft, lath and plaster partitions, etc. The work in the choir, transepts, and ambulatories is now finished, with the exception of the laying of the tile pavement and the arrangement of the old stalls in their original position beneath the tower, with the organ above them on the north side. In the nave the stone vaulting has been thoroughly repaired, and portions of the old coloring renewed. The chapels round the apse have also been repaired where necessary, and a new roof added to one which has long been in a ruinous condition and cut off from the church. A considerable portion of the sum already expended was contributed by the inhabitants of Tewkesbury and the counties of Gloucester and Worcester. Upwards of £10,000 is still needed to complete the work and enable the building to be opened free of debt in September next, which is the time fixed for the reopening services.

Ordinations.—At the Lent ordination of the Archbishops of Canterbury and York, the Bishops of Winchester, Gloucester and Bristol, St. Albans, Exeter, Worcester, Llandaff, Chester, Ripon, and Manchester, eighty-one deacons and sixty-three priests were ordained. Of these fifty were graduates of Cambridge, twenty-nine of Oxford, three of Durham, eight of Dublin, two of London, two of Glasgow, and four of Lampeter. Of the non-graduates, five were educated at St. Aidan's, Birkenhead, four at the London College of Divinity, three were theological associates of King's College, London, seven were educated at the Gloucester Theological, seven at Lichfield, and one each at Wells, Chichester, and St. Bees'. The remainder were literates.

Pupils at Church and other Schools.—Speaking at Chelmsford on behalf of the National Society for Promoting the Education of the Poor in the Principles of the Church, the Bishop of St. Albans said the number of children now attending Church schools in this country was over 2,000,000, while at board and British schools there were more than 1,000,000, and at Roman Catholic schools between 200,000 and 300,000.

Bishop of Caledonia.—The *Record* states that the Rev. W. Ridley, vicar of St. Paul's, Huddersfield, who has accepted the new bishopric of Caledonia (British Columbia), was for many years a missionary in India, and that he signed the address to the bishops against the east ward position and vestments.

Holy Week at St. Paul's.—The usual special service in Holy Week was held in St. Paul's cathedral on Tuesday, April 8th (seven o'clock P. M.), at which a selection from Bach's "Passion Music," according to St. Matthew, was sung with orchestral accompaniment and full choir. The dome, transepts, and nave were open as at the ordinary services. Admission to the choir was by tickets, of which only a limited number were issued. *Tickets!*

IRELAND.

Persecutions.—The Roman Catholics of Connemara are showing themselves restive under the aggressive attacks on their faith made by the Irish Church Mission. After a series of petty annoyances they have succeeded in burning down one of the orphan schools at Clifden. These schools have done an immensity of good in the neighborhood, and are really bright spots in the midst of great darkness. The Rev. John Conerney, of Omey, and his daughter have also been subjected to violence, and have been obliged to seek the protection of the authorities.

MEDITERRANEAN.

Gibraltar.—During the last month the Bishop of Gibraltar visited Malta. Among the public acts of his lordship on the island we observe that he held at Sliema a conference of the clergy, and that he presided at a public meeting of the Church of England Temperance Society at Valletta. In the course of his speech on the latter occasion, he stated that the number of "grog-shops" in Malta and Gozo is now 1,700, there having been in the last five years an increase of 500. The Maltese were a temperate people before we took possession of the island.

AUSTRALIA.

Diocese of Adelaide.—In the Diocese of Adelaide, which is conterminous with the colony of South Australia, the number of clergy is now forty-three. Three theological students of the new theological college at Adelaide have been ordained to the diaconate. Twelve additional lay readers have been licensed during the year. Two fresh districts have now been formed, and the York Peninsula areas are now likewise occupied. The Archdeacon of Flinders continues his periodical visits to the stations as far north of Adelaide as 400 miles. There is still much ground to be opened up. The bishop laments that "from Wellington to Lacepede Bay there is no missionary of our Church. On the west coast of Spencer Gulf there is much need of one." The clergy are, most of them, very poorly paid, and it appears that the colonists might do better in this respect.

The religious needs of immigrants into Queensland from Melanesia and other Pacific islets are at last beginning to be attended to. At Maryborough Mr. M'Conkey, a merchant's clerk, has volunteered to teach some of them, and with remarkable success. English being the tongue current in Queensland, he, instead of studying the language of the islanders, wisely taught them ours; and one result of his evening classes is that twenty-three adults were lately baptized by the Bishop of Brisbane. Some more converts are preparing for the same rite. We are glad also to note the commencement of a Chinese mission in Northern Queensland, headed by a Chinese catechist of good education, and for some years engaged in like work in the Melbourne diocese. He was to be ordained deacon by the new Bishop of North Queensland on his arrival from England.

INDIA.

Madras.—Further particulars have come to hand respecting Bishop Sargent's ordination of nine native deacons and eight native presbyters at Palamcotta in September. At the ceremony 1,450 persons were present, including thirty-five native clergy, besides the candidates.

RUSSIA.

The Russian Church.—The *European Messenger*, in an article on the Russian clergy, says that the total number of persons in Holy Orders in the Russian Empire is about 100,000. Assuming that each clergyman has a family of three persons, the total number of persons belonging to the clergy (exclusive of the members of monastic institutions, who are not allowed to marry) is 400,000. The writer expresses surprise that, although it appears from the report of the procurator-general of the holy synod that the receipts of the synod amounted on January 1st, 1878, to about 26,000,000 roubles yearly, nothing has been done to ameliorate the condition of the poor clergy in the rural districts. Of the above sum, 10,000,000 roubles is contributed by the State. There are now in Russia 420 cathedrals, 38,302 churches, and 12,408 chapels; and the *European Messenger* suggests that it would be better to do something for the poorer clergy than to build 423 new churches a year, as had been hitherto the case. "In order that the immense revenues of the Russian Church might be more equitably distributed and applied in a rational manner, it would be necessary to separate the Church from the State, and to give the former entire independence, from an administrative point of view. . . . Under the present organization one can hardly expect any improvement in the condition of the clergy, any extension of their moral influence on society, or any strengthening of their authority over the people." Passing to the other portions of the report the writer says that it shows the translation of the Bible into Russian was only begun in 1856, and that it was not completed until the beginning of the year 1877. The first edition, of 24,000 copies, has been exhausted, and a second is now being published. The total number of persons who entered the Orthodox Russian Church in 1877 was 11,299, including 653 Protestants and 1,339 Roman Catholics. The national schools attached to churches and monasteries in 1877 were 6,321 in number, and there were 532 monasteries and convents; while the number of universities, gymnasia, and scientific schools in Russia is only 363 in all. In the monastic institutions there are 10,500 monks and 16,000 nuns.

EGYPT.

Sufferings of the People.—Harrowing pictures of the sufferings of the Egyptian peasantry have lately been placed before the public. They have been described as dying of famine, or at least on the brink of death from starvation. If there is some exaggeration in these pictures, there can be no doubt that in some parts of Egypt there has been in the last few months terrible distress. This distress is mainly due to extraordinary physical calamities. Egypt has suffered in the same way, only happily to a far less extent, as that in which Madras suffered. First came a year when there was too little water in the Nile, and the country suffered from drought. Then came a year when there was too much water. The Nile, in some places, burst its barriers and the land was inundated. The Egyptian government could no more help these things than the Indian government could help the rain not falling in Madras. In spite of the exertions of the Indian government, the natives died by thousands in Madras; and if the Egyptian government has not made as great exertions to relieve the distress as were made in India, the general result has been much less disastrous.

MADAGASCAR.

A Working Bishop.—Bishop Kestell-Cornish writes: "Our progress is steady, but we are overstrained." Thus he is himself "parish priest and bishop too," and his wife parish schoolmistress. The Rev. H. Little announces the important accession of three chiefs. The Rev. F. A. Gregory (son of the Canon of St. Paul's) has opened a college for native catechists and clergy at a suitable spot, thirteen miles from Antanauarivo, the capital, and in the neighborhood of four churches. He has begun with seventeen postulants.

THE MISSIONARY CONFERENCES.

It having been found that the engagements of the Bishop of the Diocese of Southern Ohio are such as to prevent his presiding at the proposed conference at Columbus, the place of meeting has with his acquiescence and that of the Bishop of Ohio, been changed to Cleveland. The dates remain the same, viz., May 15th and 16th.

The programme for the Providence meeting is as follows:

Wednesday, May 7th, 11 A. M., St. Stephen's church, Holy Communion, with address by the bishop of the diocese; 3:30 P. M., All Saints' Memorial church, informal discussion—general topic, "Missions within the United States"; 7:30 P. M., General Missionary Meeting—speakers, the Rev. J. Houston Eccleston, D.D., rector of Trinity church, Newark, N. J.; the Rev. William A. Snively, S.T.D., rector of Grace church on the Heights, Brooklyn, L. I., and Mr. A. A. Hayes, Jr., late of China.

Thursday, May 8th, 11 A. M., Grace church, Morning Prayer, with sermon by the Rev. Phillips Brooks, D.D., rector of Trinity church, Boston; 3:30 P. M., St. John's church, informal discussion—general topic, "Missions without the United States"; 7:30 P. M., General Missionary Meeting—speakers, the Rev. William R. Huntington, D.D., rector of All Saints' church, Worcester, Mass.; the Rev. Frederick Courtney, assistant minister St. Thomas's church, New York, and E. O. Matthews, Commander United States Navy.

NOAH HUNT SCHENCK, Chairman,
JOSHUA KIMBER, Secretary,
Committee on Missionary Meetings.

MAINE.

BISHOP'S APPOINTMENTS.

APRIL.

20, First Sunday after Easter, Portland, St. Paul's, 3 P. M.
22, Tuesday, Brunswick, 7 P. M.
23, Wednesday, Brunswick, Board of Missions, 9 A.M.
24, Thursday, Hallowell, 7 P. M.
25, St. Mark's-day, Augusta, 7 P. M.
27, Second Sunday after Easter, Portland, St. Stephen's, 3 P. M.

PORTLAND—*Ordination.*—On the Fifth Sunday in Lent, March 30th, in the cathedral, the bishop of the diocese advanced to the priesthood the Rev. Charles John Ketchum. The sermon was delivered and the candidate presented by the Rev. Samuel Upjohn, who also united with the bishop and the Rev. John Gregson in the imposition of hands. The *North East* says of the newly-ordained priest's work in the diaconate: "The Rev. Mr. Ketchum has officiated in St. Paul's church, Portland, during the past winter, and there has been a very decided improvement in the strength and activity of the parish. The weekly offertory for parochial support, we understand, has more than doubled; the ordinary attendance at church has greatly increased, and the special services of Lent have been well appreciated and heartily sustained by the people."

NEW HAMPSHIRE.

HOPKINTON—*St. Andrew's Church.*—On the Sunday before Easter, April 6th, the Rev. Hall Harrison closed his rectorship of this parish after an incumbency of ten years. Immediately after morning service on that day a meeting of the parishioners was held, at which resolutions were adopted expressive of great regret that Mr. Harrison's pastorate was to come to an end, and great esteem for his personal worthiness and his faithful work as rector of the parish.

MASSACHUSETTS.

BOSTON—*St. Matthew's Church.*—The Rev. John Wright, rector of this church, in South Boston, recently delivered his fifth anniversary sermon, of which a condensed report has been published by the parochial guild. From this report we learn that during the five years covered by the report the baptisms numbered 546; the marriages, 97; burials, 315, and confirmations, 292. The number of communicants five years ago was 230; it is now 415. The amount of money raised for all purposes by the parish during the last five years has been $38,374.30.

St. John's Church.—On Sunday morning, April 6th, the bishop visited this church (the Rev. Dr. Thomas R. Lambert, rector), in the Bunker Hill district, confirming twenty-seven persons and preaching to a large congregation. Eight candidates for the rite were prevented by sickness and other urgent reasons from being present, making thirty-five in all who had been prepared for confirmation.

NEW YORK.

NEW YORK—*Confirmation.*—The Rt. Rev. Horatio Potter, D.D., visited the church of the Transfiguration on the evening of Tuesday, April 1st, and confirmed ten persons, four of whom were presented by the Rev. Dr. Houghton, the remaining six being from the church of the Holy Cross, a mission situated on East Thirty-third street, near Second avenue, and sustained entirely by a devoted and earnest family of this city. At this church a congregation which completely fills the rooms is gathered every Sunday morning, and a Sunday-school of about fifty children in the afternoon.

LONG ISLAND.

BROOKLYN—*St. George's Church.*—The services of the Lenten season have been attended with much interest, and a considerable number of persons are awaiting confirmation. During the past year $2,000 of the indebtedness of the church has been removed by the systematic arrangement in operation for this purpose, and this reduction year by year will soon relieve the parish of the home burden and enable it to enlarge its outside charities. The congregations are large, the pew rentals sufficient for all requirements, and the regular offerings at Divine worship aggregate during the year $1,500. The Rev. F. B. Carter, rector, has enlisted the activities of the young in Church work of various kinds. His faithful labors are rewarded in a parish maintaining, spiritually and financially, a healthy and steadily growing life.

CENTRAL NEW YORK.

SYRACUSE—*Shelter for Homeless Women.*—The treasurer of this institution reports as follows:

The Shelter for Homeless Women has just completed its second year of work. Twenty-five young girls and women have in that time been befriended, watched over, and taught. Unless she has left voluntarily, no one has been sent out until a suitable situation could be obtained for her. If for good reason she afterward leaves her place, such a girl may return to the Shelter until she finds another. In this way the inmates are led to consider the house their home, and its head a mother to them. The average number in the family has been from six to eight, though as many as eleven inmates have once or twice been accommodated. No homeless woman has been refused a night's lodging or a meal, even at great inconvenience and over-crowding. The girls are employed in housework, laundry-work, sewing, and mat-making. It will be seen that their earnings have been a valuable addition to the year's income, and they are taught not to depend on charity, but on the work of their hands. They show a praiseworthy desire to be employed, and a hearty interest in accomplishing well what is given them to do. But since they are often ignorant, untrained, and awkward, it is difficult to get skilful, paying labor performed in the house. They are instructed in habits of order and cleanliness, and fitted as far as possible for competent house-servants.

Two young girls convicted of crime have been sent to the Shelter as too young for the penitentiary, and quite a number have come voluntarily from the penitentiary after their discharge, seeking an opportunity to lead again an honest life. Of these cases some of the most discouraging have shown a marked and gratifying improvement. The ladies who teach at the penitentiary on Sundays testify to the importance of the work at the Shelter in connection with their own. Only here is an opportunity given to a young and friendless girl to avoid the temptations which are sure to beset her if she return to old associations after her discharge.

Gifts in money, food, and clothing are needed every week to carry on the work. There is a small subscription list of monthly payments, and a list of ladies pledged each to send one basket of provisions a year. This list is not yet complete, and names will be gladly received by the treasurer. The system promises well, and gives a weekly supply which is of great assistance in carrying on the house. Besides much else that is due to the matron's watchful care, only her strict economy has made it possible to support the work on so small a sum.

Special acknowledgments are due to friends in the country, in Manlius and other towns. The first gift at the beginning of the new year is sent from a long distance by the first inmate who claimed protection from the house at its opening two years ago. She was seventeen years old, and she had just finished her third term at the penitentiary. She enclosed a small sum from her own honest earnings as a token of gratitude for her rescue from degradation and shame. Upon such touching gifts and the prayers that accompany them we may hope to lay the foundation of an institution which will be lasting and beneficent.

Cash on hand, February 21st, 1878, . .		$90.10
Received from annual subscriptions, ...	$268.87	
Received from donations, . . .	445.63	
Received from labor of inmates,	122.82	
Total receipts, ...		837.32
		$927.42
Expended for provisions, . .	$345.39	
" fuel and lights, ...	90.89	
" clothing, soap, starch, and incidental expenses, .	172.84	
Expended for rent, ...	300.00	
Total expenditures, ...		909.12
Cash on hand, February 21st, 1879,		18 30
		$927.42

WESTERN NEW YORK.

BERGEN—*Completion of a Church.*—The interior of the church at this place is being completed by Mrs. Samuel Richmond, at a cost of $400.

OLEAN—*St. Stephen's Church.*—A new organ has just been made at Buffalo for this church, to cost $1,500.

TONAWANDA—*St. Mark's Church.*—A movement is in progress to free this church from debt. The size of the Sunday-school has increased fourfold since Christmas, and the school is now the largest in the town.

NORTHERN NEW JERSEY.

HOBOKEN—*St. Paul's Church.*—The congregation of this church (the Rev. C. L. Newbold, rector) was presented with a circular on Sunday, March 16th, embodying the report of a committee of the vestry on the subject of the church's finances. This report set forth that there would be a deficiency of $900 on May 1st, and that there was need of $1,000 additional income for the coming year to insure the maintenance of the church upon an honest basis. As the committee could see no prospect of getting this large sum of $1,900 from the congregation, which is not financially strong, the report recommended the closing of the church on May 1st.

It is very gratifying to be able to state that the congregation, contrary to expectation, has raised in cash and subscriptions over $1,600, and there is good reason to hope that the additional $300 will be obtained by May 1st.

In other respects the parish is doing well. The attendance upon Divine service is improving, and there will probably be at least eighteen persons to be presented to the bishop for confirmation on Easter Tuesday.

PENNSYLVANIA.

PHILADELPHIA—*St. Peter's Church.*—The will of the late Mary A. Harding makes the following bequests to this parish, to take effect upon the death of a surviving sister: Two thousand dollars are bequeathed for the use of the Sunday-school, $1,000 for the rectory fund, and $2,000 for a home for aged and infirm women. After making a number of private bequests, the will provides that the remainder of the estate shall be used for the support of the daily service, in the interest of the schools and the poor of St. Peter's church and parish, under the direction of the rector and the testator's brother.

St. Thomas's Church.—The last mortgage on

this church has been paid, amounting to $646.39, of which $150 was contributed by the Advancement Society, and the remainder was raised by subscription.

Church of St. John the Evangelist.—This church (the Rev. J. E. Johnson, rector), which seats 700 people, was filled every night for two weeks before Easter, and very interesting services were held. The work of the parish is almost entirely among people of very limited means, and all the auxiliaries of a parish are successfully employed. The seats are free. The attraction at the special services mentioned above has been "earnest words and gospel hymns." During Holy Week it was found necessary to close the doors at 8 o'clock, on account of the throng.

CENTRAL PENNSYLVANIA.

NORTH-EASTERN CONVOCATION. — The 139th session of this convocation is appointed to be held in Trinity church Carbondale, on Tuesday, Wednesday, and Thursday, April 22d, 23d, and 24th. The meetings of the convocation are arranged according to the usual programme, and will be concluded on Thursday evening with a choral service for children and a sermon by the Rev. Dr. Richard Newton, of Philadelphia.

LANCASTER — *St. James's Church.* — On the morning of Sunday, March 30th, the bishop of the diocese visited this church (the Rev. C. F. Knight, rector) and confirmed thirty-five persons.

A monument is to be placed in this church—already rich in such memorials—to the memory of the late Rev. Dr. William A. Muhlenberg, who was rector of the parish in early life.

DELAWARE.

NEWPORT—*St. James's Church.*—An association of the women of this old colonial parish, of which Mrs. John M. Newbold is president, is making an earnest effort to raise sufficient money for the erection of a rectory, and asks the aid of Church people for its undertaking. The work has the warm sympathy of the bishop of the diocese. Contributions may be addressed to the rector, the Rev. W. D. Hanson, Faulkland, Del.

VIRGINIA.

THE INDIANS AT THE HAMPTON INSTITUTE.—We were favored on Sunday evening, April 6th, by a visit from Bishop Hare to the Indians who are under instruction at the Agricultural and Normal Institute at Hampton. Many of these Indians have been under the religious instruction of the Rev. J. J. Gravatt, rector of St. John's church, Hampton; and he embraced this opportunity to present four of them for confirmation.

It was an impressive sight—fifty or sixty of them gathered within a church, the walls of which have been standing 220 years, and on the very site where the first colonists of Virginia found an Indian village—to there see four of their number accept the religion of peace and good will. Of those who are at the Hampton Institute, ten are now communicants of the Church. It is not possible for me to give an adequate account of the bishop's address, nor to see in what respect it could have been improved. It commended itself fully to the minds of the very large congregation that was present.

On Monday afternoon the bishop spoke to the students of the Hampton Institute, who seemed greatly interested. The methods of teaching at the institute commended themselves fully to the bishop's judgment; and he left greatly pleased with what he had seen, and his visit has been a great favor to all in this neighborhood who heard him.

The following incident illustrates the effect which the Rev. Mr. Gravatt's work has already produced. He had been recently very sick; and one of the vestrymen of St. John's church, who has taken great interest and assisted him in his work with the Indians, informed them that he was then very sick, and suggested to them that they should offer their prayers in his behalf, pointing out, in the Dakota Prayer Book, the prayer "for a sick person." After a short conversation among themselves, they all knelt, and one of them offered the prayer in the language of the Dakotas, at the conclusion of which all the others said "Amen." O. E. H.

Fortress Monroe, April 8th, 1879.

WEST VIRGINIA.

PAROCHIAL NOTES.—The *Southern Churchman* publishes the following intelligence regarding several of the parishes in this diocese:

St. Matthew's, Wheeling.—When the present rector, the Rev. Mr. Swope, took charge about November 1st, he found the church encumbered with a debt of nearly $20,000. He has been laboring with great energy and success to relieve the church of the burden. The plan has been to refund the debt by issuing bonds bearing a low rate of interest. These bonds are taken up in the congregation, and many of them, no doubt, will be presented to the church before they reach maturity. The whole debt has thus been provided for.

Trinity Church, Moundsville —The congregation is engaged in putting a new roof on the church and repairing the enclosure.

Christ Church, Fairmont. — A new church will be built in the spring at a cost of upward of $2,000; part of the material is on the ground and the money in hand.

St. Paul's Church, Weston.—The vestry have raised the money and are now putting on a substantial iron roof.

Trinity Church, Parkersburg.—The new stone church is yet unfinished, but the work is in such condition that the rector indulges the hope that the church may be ready for use some time in April. This church will be one of the handsomest in the diocese. The contract price was $12,500, all of which was raised before the work began. The rectory, which was built during the ministry of the Rev. Mr. Hyland, is now, since the late repairs, unsurpassed by any in the State.

Emmanuel Church, Moorefield. — When the minister now in charge, the Rev. Mr. Ferguson, reached Moorefield, early in November, he found the church building, which had been begun and carried on so far by the energetic little congregation without a head, still lacking about $500 of completion. Work has been resumed, and the earnest hope is indulged that now in a few months all will be complete. The church is located on a choice lot, and is a model which many might with advantage follow.

The Church at Ripley.—This church is very much in the condition of the church in Moorefield before Mr. Ferguson took charge. It lacks about $400 of completion. The building occupies a fine lot in the centre of the town, and is sightly and substantial.

Christ Church, Point Pleasant.—It seems proper to mention that the debt on this building is nearly, if not quite, extinguished; the actual indebtedness now being less than $75; also, that funds are in hand almost sufficient to complete the tower.

Besides what is mentioned above, it may be said that plans are proposed, and in some cases measures inaugurated, for building churches at Harper's Ferry, Bath, Grafton, Hartford City, Coal Valley, Lewisburg, and the White Sulphur Springs, Huntington, and Hawk's Nest.

The growth of the Church is something more than the improvement and multiplication of church buildings, but yet such work may be one evidence of renewed interest and activity among our congregations. We believe that it is so in this case.

SOUTH CAROLINA.

ANNUAL CONVENTION.—A stated meeting of the convention of the Protestant Episcopal Church in the Diocese of South Carolina will be held in Christ church, Greenville, on the second Wednesday, being the 14th day, of May next, at 10 o'clock, A. M. JOHN D. MCCULLOUGH,
Secretary of the Convention.

TREASURER'S NOTICE.—The treasurer of the diocesan convention, Mr. F. A. Mitchell, desires that attention should be called to the resolution offered by Mr. Mazyck, and passed by the convention of 1877:

Resolved, That the several parishes of the diocese be required to make their annual reports of the number of communicants to the treasurers of the bishop's and convention funds, on or before the 1st of March of each year, so as to enable them to give the actual condition of those funds at that date.

All concerned will please notice that these returns are to be made to both Mr. Mitchell and Mr. E. Edwards, treasurers of the bishop's and the convention funds, respectively.

Vestries should remember that the books of both treasurers are finally closed on the 30th of April. Tardy or delinquent parishes must send forward their assessments before that time.

WESTERN TEXAS.

BROWNSVILLE—*Church of the Advent.*—This parish is the extreme south-western outpost of the Church. It stands on the banks of the Rio Grande. The parish numbers about twenty-five communicants, and possesses a beautiful little Gothic church, to which it has added in the last few weeks a sweet-toned and powerful organ from the factory of Mason & Hamlin, and a fine bell from the foundry of Meneely & Kimberly. The rector hopes, in the course of a few months, to be able to erect a small rectory beside the church.

The spiritual prosperity of the parish is also good. Although as yet there have been but few additions from without, the services are attended by large and attentive congregations. The Lenten services have been especially interesting. The fact of Lent being observed by any but themselves has created quite a sensation among the Romanists of the community, and has provoked them to unwonted zeal in its observance.

The rector is very anxious to begin a Spanish service, but has not yet gained sufficient familiarity with the language, nor has he the requisite books. Could not some interested, benevolent Church people assist him in obtaining them?

KENTUCKY.

LOUISVILLE—*St. John's Church.*—The Young Ladies' Guild of this church has defrayed the cost of painting and papering the schoolroom. The guild, although established only a few months, is highly prosperous. Its object is to promote the spiritual and temporal welfare of the parish, principally through the Sunday-school, through attention to strangers and the encouragement of social intercourse among the parishioners. The guild numbers twenty-two working and twenty-four honorary members.

INDIANA.

LA FAYETTE—*St. John's Church.*—On Sunday evening, March 30th, the bishop of the diocese confirmed sixteen persons in this church, most of whom were of mature age, and are regarded as valuable additions to the list of the confirmed in the parish.

During the past four years this church has suffered very severe trials in the death of several of its prominent members and friends, and in the financial failure of others; but by unwearied effort it has liquidated a debt of over $5,000, and thus maintained its integrity and honor.

A parish aid society and a church guild are in vigorous operation and of very great advantage in the work of the parish.

QUINCY.

THE BISHOP'S SEAL.—We have received an impression of the episcopal seal of Quincy. Around the outer edge of an oval or "vesica" runs a plain border, in which are the words, "*Sigillum Episcopi Quinciensis*, 1878." Within the border is the legend, "*Jesu Duce Spes Perpetua*," surrounding a crosier and anchor. The crosier combines both the shepherd's crook and the cross. Altogether, we think the design very beautiful, fittingly expressing the thought of a new diocese in a young and growing country. It is suggested that this be adopted by the convention as the seal of the Diocese of Quincy, by the necessary alteration of a word in the title.—*The Province.*

SPRINGFIELD.

SPRINGFIELD—*St. Paul's Church.*—The Sunday-school work of St. Paul's parish, Springfield, is well worth the consideration of Churchmen in towns approaching the size of Springfield. It shows plainly what can be done when the laymen of the Church put their hands to the plough, instead of leaving everything to the rector and

some women. In the parish Sunday-school, under the superintendence of the Hon. George H. Harlow, there is a corps of twenty teachers, instructing over two hundred scholars. In St. Matthew's mission Sunday-school, with four male and six female teachers, there are over fifty scholars. In St. Mark's, with three male teachers, there are forty scholars. In St. Luke's mission Sunday school, with three male and four female teachers, there are fifty scholars. In the Sunday-school of St. Mark's chapel, with five male and one female teacher, there are over one hundred scholars. Comment is unnecessary. Distance, in our prairie towns, is the great foe of Church and Sunday school. The people of Springfield have answered the question, "How shall we get the people to church and Sunday-school?" in the only correct way. They have taken the Church and school to the people.—*The Province.*

KANSAS.

CHURCH WORK IN THE DIOCESE.—The population of Kansas is growing at the rate of 100,000 a year. Along the northern tier of counties the settlements reach nearly the western line of the State. Draw a line from the north-west corner to about the middle of the southern boundary of the State, and the State east of that line is largely settled; that is, about 60,000 square miles of land has been taken up by settlers or speculators. In all this region the Church has only twenty ministers, or one to every 3,000 square miles. If this territory were evenly divided among the clergy in the State, each man's parish would be thirty by one hundred miles.

There are about 800,000 people settled in this region. But Kansas has no large cities; one may count on his fingers the towns having over 5,000 people. So each clergyman has on the average 40,000 parishioners scattered over a parish thirty by one hundred miles. Of these about two thirds are on farms and one third living in villages of from 100 to 1,500 people. In these small towns the Church cannot expect to be self-supporting for the first few years of its existence. Hence Kansas is altogether a mission diocese.

At the last diocesan convention the missionary constitution of the diocese was changed with the hearty endorsement of the bishop, so that the convention is now the board of missions. At the same time a canon on missions was presented, which, if it had been carried, would have reduced the organizing of new missions to such a system as would have ensured the taking up of work in those places in which the prospects of early self-support were most reliable. The canon was brought in too late to allow of its thorough consideration, and at the request of the bishop the matter was referred to a committee to report at the next convention.

The Diocese of Kansas is doing all it can to help itself both by raising money and systematizing its expenditure. But do what it may, it cannot meet the calls that come up from every part of the State for help. Bishop Vail ought to have $10,000 a year at least, and with that could not meet all the needs of his mission work. For want of money many openings for the Church have been lost, and many more will be lost if his friends do not come to the rescue.

Bishop Vail's work has been very solidly done. Besides the two noble schools he has secured to the diocese, twenty-three churches have been built and paid for. During the hard times which the State went through some years ago he carried his diocese through without losing ground, when nearly every denomination lost largely. The Church is now growing with more rapidity, so far as we can get the statistics, than any other religious body in the State. But out, side those places that are reached by the handful of clergy in the diocese there are hundreds of communicants for whom nothing can be done with the small sum at Bishop Vail's disposal for mission work. Who will help?—*From a Correspondent.*

BELOIT—*A New Mission.*—Acting under the instructions of the bishop, the Rev. Chas. Holmes visited this thriving town of 2,000 people last January, and commenced the work of gathering the Church people. The visit was repeated and about thirty families found and organized into a mission, a church guild started, fifteen communicants gathered, and two adults and five children baptized. The work of pioneering being completed, the bishop appointed to take charge of the work the Rev. Dr. Morrison, late of Chicago, a clergyman well fitted by his thorough acquaintance with Western life to lead the new enterprise. Dr. Morrison has already entered on his duties, and expects that a church will be built during the summer.

CHURCH INSTITUTIONS AT TOPEKA.—A correspondent writes:

Having returned from a short visit to Kansas, permit me to say a word to your readers regarding the Church in that growing diocese. Topeka, the capital of the State, is a beautifully located city of about 10,000 inhabitants. The bishop resides there. One of the most conspicuous buildings in Topeka is the Church school for girls, the College of the Sisters of Bethany. It is a massive stone edifice, with a frontage of 100 feet, a depth of 74, and a height of 65. The bishop gave his personal attention to perfecting the plan, and the result is one of the most complete buildings in the country. It has all the modern improvements, and is most convenient and homelike. There is a beautiful chapel, which forms a part of the college. The grounds, twenty acres in extent, in the most desirable part of the city, were donated by the proprietors of Topeka, and the buildings have cost $85,000. There is also a large, well-arranged brick house, which is the theological school. At present the school is in its infancy. But a beginning has been made, with wise and prudent foresight for what shall be demanded in the near future. The parish at Topeka will soon be placed in the hands of the bishop by the vestry for his cathedral. Here there is diocesan property worth $150,000, and entirely free from debt. With the transfer of the parish to the bishop the whole Church work at Topeka will be brought into harmony, and new life and impulse will be imparted to it. These are noble foundations. In the future Kansas will reap rich harvests from the wise planting of its first bishop.

Throughout the diocese the Church is making as rapid progress as could be expected. It is estimated that at least 100,000 immigrants will enter Kansas this year. These new settlers are generally young men, young married people, and persons with small families. They have cut themselves off from old associations; and, being without strong prejudices or prepossessions, are open to conviction, and are ready to listen to the first voice that salutes them. Being poor, they have not the means to build churches and support missionaries; and what can the bishop do with his limited resources? The board of missions gives him $2,000 to support the Church in places already established, and to found it in new and promising localities. But how pitiably small and inadequate is this sum to meet the wants of the diocese! Is it wise to dole out this pittance to the discouragement and hindrance of the Church's progress? The Presbyterians and Congregationalists are each expending annually more than $30,000 in building churches and supporting ministers; and yet the Church expects Bishop Vail to push forward his work and keep abreast of the ever-increasing population, and compete with the denominations in the race of success and glory. It is the old story of compelling the servants of God to make bricks without straw? Is there no way to arouse the Church to improve her opportunities and fulfil her duty? May God's Spirit so stir the hearts of His people to assist His ministers and stewards to enter in and possess the land.

WISCONSIN.

RACINE COLLEGE—*De Koven Memorial Endowment.*—The Board of Trustees of Racine College have resolved to appeal to the friends of the Rev. Dr. De Koven, their late warden, for not less than $150,000 toward the partial endowment of the institution which he loved so dearly and to which he gave all the energies of his life. In the providence of God, he was taken away before he could accomplish the object he had at heart—the permanent establishment of a great Church university in the North-west.

The bequests which he made by his will, together with the $30,000 already received from the will of the late Isaac Taylor, of Racine, will, after all the debts are paid, leave, as the beginning of an endowment, about $48,000. The property of the college is very valuable, consisting of about ninety acres of valuable land within the limits of the city of Racine, a range of beautiful buildings between four and five hundred feet in length, including school-house, dining hall, and two halls for the grammar school; also Taylor Hall, a large and handsome building, a fine laboratory and gymnasium, and a collegiate church. This property is worth $150,000, and there will be no incumbrance upon it, nor any other indebtedness of the college.

In view of this noble opportunity, and feeling sure that all those who appreciated the great work of the late warden will wish to perpetuate his memory in the way he would have most desired, the De Koven Memorial Endowment Fund has been commenced. The students at Racine have already subscribed $1,000. The graduates and old boys are already at work to raise a large sum, and every effort will be made to raise the $48,000 now in hand to $150,000. It is proposed to solicit subscriptions, suitable agencies will be formed, sub-committees appointed, and the work pushed vigorously on. Those who see this circular will, it is hoped, do all they can to aid in this great work, and any member of the committee will be happy to receive and transmit any sums which may be committed to his care.

RT. REV. EDWARD R. WELLES, Milwaukee,
RT. REV. WM. E. MCLAREN, Chicago,
RT. REV. J. H. HOBART BROWN, Fond du Lac,
REV. CLINTON LOCKE, Chicago,
REV. WM. BLISS ASHLEY, Kenosha, Wis.,
H. G. WINSLOW, Racine, Wis.,
C. R. LARRABEE, Chicago,

Committee.

OREGON AND WASHINGTON.

JUNCTION—*Appeal.*—Junction, Oregon, is a young and growing railroad town of 400 or 500 inhabitants. By the bishop's direction the Rev. L. H. Wells has lately held several services, and one adult and two children have been baptized, and two persons have been confirmed. Much interest has been aroused in the services of the Church, and several persons are now preparing to be confirmed. The only place of worship in the town is a "union church building," which is seldom to be obtained for Church services. A building in which these services may be regularly held is much needed, and an appeal is here made to Church people for $500 to be applied to that end. Contributions may be sent to the Rt. Rev. B. W. Morris, Portland, or the Rev. L. H. Wells, Eugene, Oregon.

COLORADO AND WYOMING.

CLERGYMEN NEEDED.—The bishop of the jurisdiction writes as follows:

Two or three unmarried clergymen are desired for the jurisdiction of New Mexico and Arizona. Men are wanted of education and culture and of sound and thorough theological learning, but, above all, who are full of missionary spirit; men willing to endure hardness, self-denying, brave, courageous men, constrained by the love of Christ to go where they can do the most in winning souls to Him and extending His Church, and laying foundations of education and religion in a new and interesting country, which will in the near future attract a large population. The pastoral resources of this country are very extensive. The agricultural lands are not inconsiderable. The mining regions are believed to be not less rich than those north of them, in Nevada, Utah, and Colorado. Many are of opinion that the next great excitement over mineral discoveries will be in New Mexico or Arizona. One man is needed for Northern New Mexico to work on the line of the Atchison, Topeka and Santa Fé Railroad, with Las Vegas probably as the central point. Two men are wanted for Arizona, for Prescott in the north and Tucson in the south, and the points that can be reached from these interesting and growing capital cities.

Has not this Church the right men for such grand pioneer work? Have we no Selwyns and Pattesons among our younger clergy for such mission fields? For single men there will be, it is apprehended, no difficulty about support. If there are any such young single men who desire to go where they can best serve the Church and

"make their mark" in the Church's work, I shall be glad to hear from them at once, and if convenient they may confer with Dr. Twing also upon the subj ct.

JOHN F. SPALDING, Provisional Bishop.
Denver, Col., March 26th, 1879.

VIRGINIA.

BISHOP'S APPOINTMENTS.

APRIL.

19. Castle Craig, Campbell.
20. Good Shepherd, Campbell.
25. City Point, Prince George.
26. Merchant's Hope, Prince George.
27. Brandon, Prince George.
28. Cabin Point, Surry.
29. Smithfield.
30. (M) St. John's; (N) Suffolk, Nansemond.

EAST AFRICA.

M'BWENI.—Bishop Steere announces that Miss Bartlett had joined Miss Thackeray in the charge of the girls' school at M'bweni. "M'bweni is now a village, free and independent; the houses are all numbered, on little plates of tin, in green paint. The shop stands at the cross roads, and I see all sorts of articles going out to supply it." At Zanzibar itself the bishop calculated that just £1.000 are required to make the old slave market completely usable. He is anxious to find means for building small houses round the site to let to our Christians, who are as yet scattered over the town. He adds: "We make preaching excursions now to all the villages round, both from M'bweni and Kuingani, and the fishing village supplies a class of itself."

ANOTHER BISHOP WANTED.—The *Church Missionary Gleaner* indicates the purpose of the C. M. S to get a bishop appointed for its missions in East Africa. Hitherto they have been visited only by the Bishop of Mauritius, though it would have been less costly and more natural to have had recourse to Bishop Steere in Zanzibar.

UJIJI.—The Rev. J. B. Thomson, in command of the main body of the London Missionary Society's expedition to Lake Tanganyika, has selected a lofty site, close to Kigoma Bay and within a few miles of Ujiji, for a missionary station.

SOUTH AFRICA.

MARITZBURG.—A ritual dispute has broken out at Maritzburg. Bishop Macrorie complains of Dean Green for introducing into the cathedral, at early celebrations, lights, vestments, and incense. The dean disregards the almost unanimous resolution of the synod, and defies the bishop's authority, on the ground of some new statutes of the cathedral of his own drafting.

TRISTAN D'ACUNHA.—The Tristan d'Acunha islanders will at length obtain some ministerial aid. Although no clergyman has as yet been found willing to reside in that lonely, storm-tossed group, the Rev. H. Whitehead is about to pay a visit thither from St. Helena at the expense of the Society for the Propagation of the Gospel.

ORDINATIONS.

MAINE.—In the cathedral, at Portland, on the Fifth Sunday in Lent, March 30th—*Priest:* the Rev. Charles John Ketchum.

CONFIRMATIONS.

MASSACHUSETTS.—In St. John's church, Boston, 27.

CONNECTICUT.—In St. Thomas's church, Hartford, 9; at Rockville, 29; in St. Paul's church, New Haven, 28; church of the Ascension, 16; St. John's church, 7; at Wethersfield, 22; New Britain, 14; Manchester, 13; Saybrook, 5.

NEW YORK.—In St. Thomas's church, New York, 40.

LONG ISLAND.—In the church of the Good Shepherd, Brooklyn, 35.

CENTRAL NEW YORK.—In Trinity church, Utica, 17.

PENNSYLVANIA.—In the church of the Saviour, West Philadelphia, 24; church of the Holy Apostles, Philadelphia, 47; at Doylestown, 3; in the church of the Crucifixion, Philadelphia, 17; St Peter's church, 57; St. Andrew's church, 27; church of the Resurrection, 11.

CENTRAL PENNSYLVANIA.—In St. James's church, Lancaster, 35.

MARYLAND.—By the assistant-bishop, in the Memorial church, Baltimore, 14; St. Barnabas's church, 23; Christ church, 38; church of the Epiphany, Washington, 68; Christ church, Georgetown, 20; St. Mark's church, Washington, 12; in private, 1; Grace church, Baltimore, 16; St. Luke's church, 54.

VIRGINIA.—At the Hampton Institute, by the Bishop of Niobrara, 4 Indians.

ARKANSAS.—At Little Rock, 19; Hot Springs 9; Jacksonport, 4; Rocky Comfort, 5; Richmond, 3; Batesville, 1; Camden, 1.

SOUTHERN OHIO.—At Gallipolis, 4; in All Saints' church, Portsmouth, 2; Christ Church, 13; at Springfield, 10.

MISSOURI.—In Christ church, St. Louis, 34; Grace church, 6; St. John's church, 3; St. James's church, 3; church of the Good Samaritan (colored), 5; at Columbia, 2; Moberly, 2; Saint James, 2.

MICHIGAN.—By the Bishop of Western Michigan, in Grace church, Detroit, 27; St. Luke's Hospital, 4; Mariner's church, 8; Leesville, 2; St. Peter's church, Detroit, 15; Wyandotte, 3; St. James's church (3 from the church of the Holy Trinity), 20.

IOWA.—At Clinton, 18; Lyons, 3; Cedar Rapids, 19.

NEBRASKA.—At Silver Creek, 3; Clarksville, 4; Grand Island, 4; Lincoln, 6; State Prison, 1; Rulo, 6.

OREGON AND WASHINGTON.—At Junction, Oregon, 2

PERSONALS.

The Rev. G. W. Brown, M.D., has resigned the rectorship of St. James's church, Keene, N. H., on account of ill health. Address No. 221 East Seventy-ninth street, New York city.

The Rev. Rufus W. Clark's address is No. 61 Miami avenue, Detroit, Mich.

The Rev. F. R. Holeman's address is Post-office box 221, Wyandotte, Kansas.

The Rev. Joseph Hunter's address has been changed from No 112 East Twenty fifth street to No. 115 East Twenty-third street, New York city.

The Rev. Francis Mansfield's address is No. 209 Catharine street, Philadelphia, Pa.

The Rev. Henry H. Oberly has been elected to the rectorship of Christ church, Elizabeth, N. J.

The Rev. R C. Rogers's address is Grace church rectory, Madison, N. J.

The Rev. A. B. Russell has assumed charge of St. James's mission, Cumberland Furnace, Dixon county, Tenn. Address accordingly.

The Rev. Dr. Edward Sullivan has assumed the charge of St. George's church, Montreal, Canada.

The Rev. Paul Ziegler, has resigned the rectorship of Trinity church, Lawrence, Kansas. Address, Detroit, Mich.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

DIED.

In Sheldon, Vt., March 31st, 1879, the wife of the Rev. A. H. Bailey, SUSAN J. COLBURN, aged 51 years and 6 months. Buried, April 2d, in Poultney, Vt.

Entered into rest, on Tuesday, April 1st, WILLIAM WARREN STREET, of Chicago, Ill., formerly of London, Canada, aged 66 years. May his soul, through the mercy of God, rest in eternal peace.

At the Nashville Academy, No. 25 S. Spruce street, on the 27th of February, Miss M. AMELIA JUDKINS, formerly of Richmond, Va

At Kingston, N. Y, on Monday morning, April 7th, 1879, entered into eternal rest, after a long and noble life, FRANCES, widow of Fyler Dibblee, of New York, and daughter of the late Hon. Wm. Wilson, of Clermont, Columbia Co., N. Y.

Entered into rest eternal, at Nashotah, Wis., March 19th, 1879, LEVERETT B. SEYMOUR, in the 70th year of his age.

APPEALS.

AN APPEAL IN BEHALF OF CHURCH WORK AMONG THE JEWS.

REVEREND AND DEAR BROTHER:—I ask for your prayerful interest in the mission "to the lost sheep of the House of Israel." It is the same work which the Great Head of His Church carried on when here on earth. His blessing is with it. I am the *only ordained* Church missionary engaged in this holy work, *and the only one trained* in the Hebrew Missionary College of the London Society, for this work *in this country*. For the last twenty years I have been one of the missionaries of the Protestant Episcopal Association for the Promotion of Christianity among the Jews, and have presented for the holy sacrament of baptism more than one hundred sons and daughters of Israel's children, and nearly all received in due course the holy Order of Confirmation in the churches with which they became connected. The children of these converts from Judaism number now more than sixty, but the baptisms and confirmations of these cannot appear on our records.

Like the great London Society, we *do grant temporal aid* to converts who chance to be in need. No Church does perform her duty to the Lord by refusing to give charity to her poor and needy children. The charities of the synagogue are models of perfection; they reach all classes—the craftsmen who lose their employment, the tradesmen who become unfortunate, as well as the widows, the fatherless, and the needy, and should the Church say to those "naked and destitute brothers and sisters" of Israel who have sacrificed all for the sake of the Lord Jesus, "Depart in peace, be ye warmed and fil d," *we will not give* you "those things which are needful to the body"? Has not the Lord taught His Church to be merciful? Did He not miraculously feed the *Jewish multitudes* who followed Him? As for the objections of the Jewish press, I do admit my utter inability of pleasing them; they will, under all circumstances, "revile us and persecute us, and say all manner of evil against us, falsely, for the blessed Master's sake."

Brethren, on Good Friday you presented your heart's desire and prayer to God for Israel that they might be saved. Show them mercy with your alms, and both together will be accepted by God. Every dollar is spent under the direction and supervision of the committee, and, in addition to the treasurer's personal acknowledgment of receipts, an annual account is given through our reports to the Church at large, how the means placed at the disposal of the committee were used. That David's Son and David's Lord may bless you in your work of love, is the sincere prayer of

Your brother in Christ and His Church.
LOUIS C. NEWMAN.

To the Clergy of the Church:

Offerings should be sent to RICHARD ASHHURST Esq., treasurer, No. 16 South Third street, Philadelphia.
April 2d, 1879.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds $1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

PETERSBURG, VA., April 7th, 1879.

Please acknowledge the following contributions to the Rev. G. B. Cooke's work among the colored people at this place: Grace church, Petersburg Va., $20; Trinity church, Staunton, Va., $15; F. A. Meade, Smithfield, Va., $3.50; Mrs. S. G. Wyman, Baltimore, $50; St. John's church, Kanawha C. H., $6.50; St. John's church Heber, parish, $5; Total for February and March, $100. Very truly yours,

WM. L. ZIMMER, Treasurer Sub-Committee.

THOMASTON, ME., April 7th, 1879.

For Rockland, Me.: St. Mark's, Augusta, Me., $25; "H. J. K." Farmington, Me., $5.

WM. WALKER.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

The Annual Easter Festival of "The Society for the Destitute Blind" will be held at "The Home," 219 West Fourteenth street, on Thursday next, 17th inst., from 11 A. M. to 10 P. M. There is no charge for entrance The friends of the blind are cordially invited to be present by

THE BOARD OF LADY MANAGERS

The annual business meeting of the CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS will be held at No. 21 Bible House, Astor Place, New York, Friday, 25th inst., at 3 P. M.

C. ELLIS STEVENS, Secretary.

A Festival will be held in aid of "St. Luke's Home," Madison avenue, corner 89th street, at the Home, on Thursday, the 17th of April, at 11 A. M.

The Western Convocation of the Diocese of Massachusetts will (D. V.) hold its meetings on Wednesday and Thursday, the 23d and 24th of April, at Westfield. The first service Wednesday, 7:30 P. M. Thursday, Holy Communion and sermon, 10 A. M. Evening Prayer, at Granville, 7:30 P. M. The clergy of the adjoining parishes in Connecticut are invited by the rector to be present at these meetings.

B. F. COOLEY, Secretary.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church, It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y;
or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford, Conn.

SPECIAL!

The Society for the Increase of the Ministry depends, to a large extent, on voluntary contributions. We need enlarged receipts to meet obligations. Will not many rectors include this Society in their customary announcement of worthy objects for Easter offerings?

ELISHA WHITTLESEY, Corresponding Sec'y.

CONCERT

FOR THE BENEFIT OF THE

ORGAN FUND

Of St. Paul's Church, Rome, Italy,

To be given under the direction of Mr. Samuel P. Warren,

AT GRACE CHURCH, NEW YORK,

On Tuesday Afternoon, April 29, 1879,

AT FOUR O'CLOCK.

TICKETS, - - TWO DOLLARS.

Can be had at Chickering Hall.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

DR. HODGE'S VIEWS OF THE CHURCH.

To the Editor of THE CHURCHMAN:

In your issues for March 15th and April 5th certain grave charges are made against a man whose memory is very sacred to me—the late Dr. Hodge of Princeton. I am sure that they are due to a misunderstanding of his views, and I therefore ask leave to show what he really held.

Dr. Hodge is apparently accused by your reviewer of having uttered "positive falsehoods" in certain articles now collected in a book called "Discussions in Church Polity," and by Dr. Breck of having made "gross misstatements" in a pamphlet on "Prelacy," published many years ago. Under the latter charge there are no specifications; but it may fairly be inferred that it would be sustained in much the same way as the former. Your reviewer tells us, if I understand him, that Dr. Hodge represents "the standards of the Episcopal Church" as teaching that "there is no salvation to those who are not in subjection to some prelate," and that he affirms our Church, "as a system," to be "destructive of true religion," as well as of good morals, with more to the same purpose. These assertions, the reviewer adds, are made about what Dr. Hodge calls the "Anglican theory of the Church." The last statement is no doubt correct, and in Dr. Hodge's use of the phrase just quoted lies the explanation of the whole matter. He did not use it as equivalent to the teachings of the Church of England in her standards, but as indicating the views of certain Anglican writers, of whom Archdeacon (now cardinal) Manning was for him the principal representative. He spoke of them also as "ritualists," and as the "Oxford school"; occasionally, perhaps, as "High Churchmen," but never as identifying them with the great body of High Churchmen. What he called "Anglicanism" was obnoxious to him, as an "illogical abortion" of a theory about the Church, which, when carried to its legitimate results in the papacy, he found "consistent, magnificent, and *like* the truth," but false, and therefore "so much the more enormous and horrible." This theory, the exact contradiction of his own, was, as he states it, that the Body of Christ, to which belong the promises of salvation, the power of the keys, the indwelling of the Holy Ghost, is a visible society. Holding, as he thought, in common with all Christians, that outside the Church there is no ordinary possibility of salvation, Dr. Hodge regarded this theory as cutting off from salvation all who are not members of what its advocates consider a duly organized Church, and on the other hand as pledging salvation to all members of such a Church who do not die in mortal sin. He did not, however, affirm that all who hold it accept all the consequences which he deduced from it. He used to warn his pupils against fastening on an adversary as part of his creed the inferences—however legitimate—which they might draw from his utterances, and in the present case he quoted, even from Roman Catholic writers, statements which, in his judgment, proved that even they did not always face the result of their own views.

What Dr. Hodge took to be the "common High Church doctrine" is a very different one. I do not know from what sources of information he gathered it; he, perhaps, did not find it set forth anywhere with the same precision and vigor as the other. It was briefly to this effect, that salvation belongs by covenant only to members of a properly-constituted, visible Church who lead reputable lives, but that all sincere and moral men will probably be saved through God's "uncovenanted mercies." He disliked this doctrine intensely; he classed it along with Erastianism, among those theories of the Church which correspond to a rationalistic theology, and he thought it opposed to "experimental religion"; very likely he did both the theory and its advocates unintentional injustice. But, even as he understood it, it is less objectionable than that which he is thought by your reviewer to have imposed upon our standards.

As to the standards themselves, his interpretation is sufficiently shown by the fact that he appealed to them in support of his own position. The Church of England was, for him, one of the Churches of the Reformation, teaching what he believed to be the true Protestant doctrine. Bishop Ridley (as representing the English reformers), Richard Hooker, and Dr. Jackson are cited against the theory of the Church which he attacked. He affirmed, too, that all liturgies (our own, of course, included) are based upon the opposite view, inasmuch as all are designed for true believers. For the Book of Common Prayer he expressed, if I mistake not, the highest admiration, and I do not know that he ever materially changed the opinion which he uttered nearly forty years ago, that ours is "a Church fully entitled to confidence and affection." If he did, it was not because he had learned to dislike her articles and liturgy.

His theory, that the Church properly includes none but true believers, did not forbid Dr. Hodge to apply the term "Church" to visible societies, as he does in the passage quoted by your reviewer in support of the less important charge of inconsistency. On a careful reading of that passage, the twofold use of the word will be apparent. I may add that his doctrine on the subject was not accepted by all Presbyterians; I remember reading a vehement attack upon it in a Scotch newspaper, when at Princeton, about twenty years ago. And my object has been not to defend it, but to state it in its bearings on our communion, and so to vindicate my old teacher. I have made use of very full notes of lectures on the Church to which I listened when a student, and which are no doubt embodied in the "discussions." Some things farther, which it is perhaps due to Dr. Hodge to say, I must now leave unsaid. But I claim the right to apply to him his own words about Bishop White: he was "an ornament to the Church universal."

W. G. ANDREWS.

New Haven, Conn., April 8th, 1879.

WHAT IS A "SPIRITUAL AND DEVOTED CHRISTIAN"?

To the Editor of THE CHURCHMAN:

If you will allow me the space, I should like to ask the above question. It is suggested by something I read in the *Presbyterian* a few weeks since.

Speaking of the series of daily meetings just begun by the Society of Friends in Baltimore, it says: "This body in Baltimore embraces some who are not only prominent and influential, but truly spiritual and devoted Christians. The work among *them* will no doubt be genuine," this latter remark being intended to convey the idea that the work of certain other Christians, who are having daily services in the same city, will not be "genuine."

Now, I was born and trained a Presbyterian, and must confess that such statements somewhat stagger me! How, in the name of all that is marvellous, can any person be a "spiritual and devoted *Christian*" who refuses *obedience* to the commands of Christ and tramples upon the sacraments?

No one can have a greater respect for the pure morality of the "Friends" than the writer. I respect and love what is good and true and pure in them. But I must protest against calling them "spiritual and devoted *Christians.*" Perhaps their way is *better* than Christ's way. If that is to be proved, I will listen patiently to the argument; and if it can be proved beyond controversy, I will accept it as truth. But to say that any creed whatever which refuses obedience to Christ's holy sacraments is true and devoted Christianity—this seems to me the most unevangelical teaching conceivable; a liberalism which has in it not a single element of true liberty.

Such absurd statements bring Christianity into contempt among the thoughtful and those who believe that Christianity consists in obeying Christ, and that a spirituality which stops short of faithful and reverent *doing* of the Saviour's commands is not worthy of the name.

I have no objection to any one, therefore, commending what is worthy in any body of men. But when a Church, which teaches, and has always taught, the deepest and holiest reverence for the sacraments, is held up to contempt by a professedly Christian paper, and a sect, which has always taught irreverence by neglecting these holy symbols, is set forward as an example of "spiritual and devoted" Christianity, it is hard indeed to keep one's indignation from bursting forth.

A looser teaching, and one more full of that *false liberalism* which is the greatest clog to the progress of our Christianity to-day, it would be hard to find. And this, too, from one of the most sternly orthodox journals of the day!

Verily, extremes meet! In my ministry, in a town notably sceptical, I have seen too much of the fruit of such teachings to pass it by unnoticed.

The seed of infidelity is contained in it. Ah! it is a terrible sin to slight the blessed sacraments; and to lend countenance to the work of any person or sect which makes a part of the Gospel of no account is scarcely less sinful.

Thank God for the spirit of reverence existing somewhere in these days so full of error!

"And may His kingdom come!"

CHARLES W. PITCHER.

Randolph, N. Y.

SCRIPTURAL REFERENCES.

To the Editor of THE CHURCHMAN:

In your issue of March 8th inquiry is made for scriptural references for the phrase in the Burial Service, "In the midst of life we are in death." By issue of your paper of March 22d, the origin of the sentence is stated, but not the scriptural references.

By viewing the following passages of Holy Writ, the scriptural origin may be traced: I. Sam. xx. 3; II. Kings xx. 1; Ps. vii. 11; and xviii. 31: and xli. 4; and xlvi. 1; and lx. 1; and xc. 8–11; Prov. xxvii. 1; Is. xliii. 25; and xlv. 22; Jer. xvi. 19; and xvii. 11; St. John vi. 68; Rom. iii. 23; II. Cor. i. 9; St. James iv. 14.

F. W. RAIKES.

Suspension Bridge, W. N. Y., March 22d, A.D. 1879.

TRACTS FOR MISSION USE.

To the Editor of THE CHURCHMAN:

Said one once to a young man about to go forth into the work of the holy ministry, "Always have some good tracts in your pocket, and always be your own colporteur." If we were half as much in earnest as disseminators of heresy, would we not use the press to better account than we do? We have known many persons whose strayings away from the fold or flock of Christ have been arrested in their evil course by a good tract which a missionary chanced to have with him. The immense amount of good done through the Society for the Promotion of Christian Knowledge, of London, and the Protestant Episcopal Tract Society, of New York, perhaps may never be known till the day when

the Lord will count up His jewels. To all of these societies we owe a great debt of gratitude—thousands of whose tracts have fallen like good seed upon good ground, though choked many a time with poisonous weeds of error. Of late we have seen (published by St. John's Guild, Cohoes, N. Y.) four very excellent leaflets, entitled "The Churchman's Reasons." No. 1 is "Nine Reasons for Baptizing Infants;" No. 2, "Five Reasons for the Sufficiency of Baptism by Pouring;" No. 3, "Eight Reasons for Precomposed Forms of Prayer;" and No. 4, "Forty Reasons from History." Thinking the brethren will be glad to have their attention called to them, I am, Very truly yours,

W. S. Hayward.

THE TABLE OF LESSONS FOR LENT.

To the Editor of The Churchman:

I have had the opportunity during the past Lent of hearing the evening lessons from the Table of Lessons appointed for Lent at the last General Convention. May I venture through your columns to express the hope that this Table of Lessons may not become a permanent part of our service? Among our Lenten congregations there are many persons, young and impressionable, unaccustomed to the daily service, who seek through more frequent attendance at church for help to lead a better and a stricter life. One great need of such persons is to learn how to read and study the Bible profitably; and this knowledge is insinuated by the training which by her daily lessons the Church gives in the systematic reading of Scripture. The Table of Lessons for Lent, by selecting the lessons from various parts of the Bible, apparently at random, gives up that continuous reading of Scripture which seems to be the principle of the various tables of lessons in use in the Anglican communion since the Reformation. Is not this principle a very important one? If a passage from the Word of God is to be rightly understood, it must, in general, be taken in connection with what goes before and with what comes after. The isolated passage often gives an impression not in accordance with the analogy of the faith. Take, for example, the second evening lesson for the third Thursday in Lent, Rom. ix. 14–46. This startling piece of reasoning is difficult enough, under any circumstances, to the young and untrained mind; but here it is presented by itself apart from its connection with St. Paul's argument. Is it worth while to run the risk of disturbing, by the troublesome question of predestination, hearts which the Lenten services should aim to lead to penitence and devotion?

But, further, the principles which have governed the committee in the selection of chapters do not seem adequate. The first reason given is that the chapter is unappropriated, that is, not used on any Sunday or holy day; the second is suggestiveness to the preacher. On this plan we have a selection of striking passages of Scripture, but often with no special appropriateness to Lent. That the prominent reason for any system of lessons is the instruction of the people, if it occurred to the committee, at least is not suggested as a reason for their choice of passages.

The morning lessons I have not read; but, as a far younger man than any of the committee on the lectionary, I may venture a remark about the choice of the Book of Job. It is the young who form a large proportion of our Lenten congregations. A long time ago, in accordance with the suggestion of a manual of devotion, I for several years took the Book of Job for my Lenten reading. I never succeeded in finding any reason for that book being suggested except the number of its chapters. It is still to me a very difficult book, requiring to be studied as a whole, each chapter in its own connection of argument, if its true meaning is to be found. It therefore seems specially unsuited for public reading in Lent.

May not the difficulty sought to be met by the proposed lectionary for Lent be obviated in a different way? Often the ordinary daily lessons, as in this year, have been suited to the Lenten season. What part of the Old Testament is more appropriate for a Lenten congregation, especially for the young, struggling against habits of sin, often falling back, and discouraged by their frequent failures, what can be more appropriate than the account of the trials and falls and triumphs of the children of Israel, from their setting out from Egypt till their establishment in the promised land? Is not the solution of the difficulty to be found in arranging our daily lessons in accordance with the ecclesiastical rather than the civil year? Is there any serious difficulty in the way? The Book of Proverbs, or Wisdom and Ecclesiasticus, equally appropriate to Epiphany or Trinity season, might be used in the last weeks of either of those seasons, as the case required; just as the Epistles and Gospels of Epiphany serve in some years in the place of those wanting in Trinity.

That throughout the portion of Scripture spoken of there is much in our Table of Lessons not specially appropriate to public or Lenten reading will not be denied. But the judicious omission of such passages, where this does not break the continuity of the history or the argument, will do away with the difficulty. For such omissions, and for the careful arrangement of each particular lesson, the new English Table of Lessons forms an admirable model. This will be easily seen, for example, by a comparison of the arrangement of the book of Hebrews in the English use with that in our own. The same careful arrangement is found throughout.

George B. Johnson.

Easter-tide, 1879.

NEW BOOKS.

A History of the Church of England. From the Accession of Henry VIII. to the Silencing of Convocation in the Eighteenth Century. By G. G. Perry, M. A., Canon of Lincoln and Rector of Waddington. With an Appendix Containing a Sketch of the History of the Protestant Episcopal Church in the United States of America. By J. A. Spencer, S.T.D., Editor of "The New Testament in Greek. With Notes on the Historical Books," etc. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 690.

The first thing to be said of this work is that, unlike some on the same subject, it is, in the main, reliable and trustworthy. The author is loyal to the acknowledged and manifest principles of the Church itself. There is no attempt on his part at special pleading, no desire to make it appear that the opinions which may have been held by certain members of the Church, at some particular period of its history, must be accepted as the standard of doctrine at all periods. Nor, on the other hand, has he shown any wish to cover up or wash away the blots which stain the record here and there. He shows them as they are, and accounts for them, tells us the causes of them, and the evils resulting from them.

Again, Canon Perry has given us a history of the *Church* of England—dwelling, that is, upon the ecclesiastical rather than the civil and political side of the subject. National characteristics have had, it is true, much to do in moulding the forms and determining the tone of its religion. The union of State and Church is very apt to blind men to the fact that the Reformation was more than the result of a quarrel between Henry VIII. and the pope. And we have had frequent indications of a common tendency in Anglican writers generally to regard the Church as an establishment—an institution existing only by the will of the sovereign and of the people. Even those who profess to be opposed to every phase of Erastianism are more or less influenced by the idea that the body of Christ has a national form and character. The author himself is not altogether free from this almost universal habit of thought. He even asserts that the title which King Henry assumed in anger against the Pope, that of supreme head of the Church, when "properly interpreted, forms the true palladium of the liberties of the Church of England."

Nevertheless, in tracing the history of Christianity in England, he makes very little of the political elements at work. He gives us the inside, and not a mere outside, view. He begins by proving that the rupture from Rome, which took place in the sixteenth century, had for its principal cause the generally-felt desire for a reformation. This desire was cherished by two different classes: first, by "the educational or literary;" and secondly, by the "doctrinal or scriptural reformers." The Reformation was, he says, "a chequered movement. Scarce any of the actors in it had altogether clean hands." We must come to the study of this era "without expecting great and heroical devotion, lives of perfect saintliness, or opinions of unmixed truth."

We cannot venture to give an outline of his work, or even to discuss his treatment of the more important periods. The book is unusually full of facts, and is abundantly fortified by foot-notes containing references to acknowledged authorities. The author dwells very minutely upon all the internal struggles and collisions which have marked the history of the Church, especially those with Rome and with the Puritans. It is a work for Churchmen and scholars, rather than for the world at large. The thoroughness with which all the lesser parts of the subject are presented, and the very large number of persons which he brings upon the stage, introducing all who were in any way prominent in the unfolding of events, will prevent this from being regarded as a volume of easy reading. At the same time, it is gratifying to know that we have at last a history of the Church in England which is neither dry nor superficial, one which betokens a proper appreciation of the nature and importance of the great principles underlying that history, and one which treats all the parties concerned in an honest, manly way.

The volume cannot fail to win favor with all intelligent and candid readers; for it is, on the whole, the best that has yet been written. The appendix by Dr. Spencer, giving an outline of the Church in America, adds much to the value of the work, and serves to complete a history full, from beginning to end, of signs of God's providential ruling and guidance. Of all earthly annals none can be found more wonderful than those recorded in these pages. When we know through what the Church has passed, the dangers out of which she has emerged, the evils from which she has freed herself, and when we note her growth, both internal and external, during the three last centuries, one cannot help feeling that a mightier than human power has been working with and in her. We find, it is true, evidences enough, and too many, of what is purely human. The dross of worldliness and the weakness of the earthy are not altogether absent. But, along with much that is unworthy and sadly imperfect, we can also recognize plainly the signs of what is spiritual and eternal. An institution which has lived through all that this volume relates, and has kept substantially the same faith amid the social and political revolutions that have passed over other systems, must be something more than a creature of the State.

Soldier and Pioneer: A Biographical Sketch of Lieutenant-Colonel Richard C. Anderson, of the Continental Army. By E. L. Anderson. [New York: G. P. Putnam's Sons. 1879.] Cloth, pp. 63.

The life of Col. Anderson—who was the grandfather of the commander of Fort Sumter—and the story of his services in the war of the revolution, and, afterward, in the frontier service, are here related in a quiet

way, without any disposition to make the record seem more glorious than it really was. It is, in short, a simple biography, and, therefore, especially pleasing.

THE STUDENT'S COMMENTARY ON THE HOLY BIBLE. Founded on the Speaker's Commentary. Abridged and edited by J. M. Fuller, M.A., Vicar of Bexley, Kent, formerly Fellow of St. John's College, Cambridge. In six volumes. Vol. I. [New York: E. P. Dutton & Co. 1879.] 12mo, cloth, pp. 461.

The editor has set out to adapt the Speaker's Commentary to the use of general readers. The object of this abridgment is to give only the amount of information sufficient to enable the student to understand the meaning of the Holy Scriptures, and to guard against current misinterpretations. The present edition will embody nearly all the results of the larger one, without tracing the steps by which such results were reached. The explanation are more brief and concise. The lengthened discussions of particular questions given at the end of the several chapters are omitted. The editor has sought in this way, and by others, to provide a commentary suited to all classes. It will fill, we should say, a place somewhat like that once professedly supplied by "Barnes's Notes." Its purpose is, in the main, to furnish explanations. We see a great many reasons why it ought to, and why it probably will, become the popular commentary of the day—that which clergymen will recommend to the members of their parishes as one of the best for general use.

THE LIFE AND LETTERS OF FRANCES, BARONESS BUNSEN. By Augustus J. C. Hare, Author of "Memorials of a Quiet Life," etc. Two volumes complete in one. [New York: George Routledge & Sons. 1879.] Cloth, pp. 516, 485.

The life of Baroness Bunsen was full of beauty, and the varied relations which she sustained to prominent people, not only in England, but also in Germany and Italy, have made the record of it exceedingly interesting. But, after all, a greater charm belongs to her letters, of which the author has made good use in his two volumes. He makes them, for the most part, serve in unfolding the history of her experiences. In ordinary cases this would have been a mistake. But the letters of the Baroness Bunsen are peculiar. She put her life into them to a far greater extent than is common. The result is that, of themselves, they furnish a remarkably clear idea of both the outward and inward experiences of the writer. No better man could have been found to gather and arrange these memorials than he whom the children of the baroness asked to undertake the work. These volumes are worthy of a place beside the "Memorials of a Quiet Life," by the same author.

M. TULLII CICERONIS LAELIUS DE AMICITIA. Edited by A. Sidgwick, M.A., Assistant Master of Rugby School, and late Fellow of Trinity College, Cambridge. [London, Oxford, and Cambridge: Rivingtons.] Cloth, pp. 87.

Besides furnishing the necessary grammatical and explanatory notes the author has given a general introduction, in which he explains fully the circumstances, object, and course of Cicero's treatise, and gives both a "conspectus" and analysis of the dialogue.

The work has been prepared with special reference to the requirements of the university local examinations at Cambridge. It is thoroughly adapted to the use of all who wish to get the utmost out of the original.

ELEMENTARY ARITHMETIC, Oral and Written. By William G. Peck, PH.D., LL.D., Professor of Mathematics and Astronomy in Columbia College, and of Mechanics in the School of Mines. [New York, Chicago, and New Orleans: A. S. Barnes & Co.] Cloth, pp. 228. Price 60 cents.

This work is designed for beginners. The author professes to have kept constantly in consideration the natural development of the mental faculties of the child. He has sought to make the study of arithmetic both educational and practical. We doubt if teachers can find a better introductory text-book in the science of which it treats.

GEMS FOR THE ORGAN A Collection of Voluntaries and Melodious Movements, etc., etc. By Samuel Jackson. [New York: G. Schirmer. 1879.] Price $2.00.

We can recommend this work, especially to young organists. None of the pieces in it are too difficult for moderately good players, and almost without exception they are of an interesting kind and will bear repeating.

LITERATURE.

EASTER-TIDE brings parish elections and general ecclesiastical legislation, and therefore such books as "Richey's Hand-book," on the rights and duties of wardens and vestrymen, are in request. Mr. Whittaker has just issued the fourth edition of this work.

WE have received from the American Book Exchange, New York, the first volume of a new edition of Chambers's "Cyclopaedia of English Literature." The work has been revised by Dr. Robert Carruthers. It is to be completed in eight volumes. Of the value of the work nothing need be said, for it is already well known.

THE serial story, "Irene the Missionary," begun in the April *Atlantic*, is written by one who has spent years among the missionaries in Syria and Asia Minor. It has, therefore, a peculiar interest for those whose sympathies are enlisted in the cause of missions, in addition to the charm it possesses for the general reader.

"MODERN FRANCE," by George M. Towle, a volume recently issued by Messrs. Harper & Brothers in their Half-Hour Series, gives a brief but very clear account of French history, from the *Coup d'état* of 1851 to the present time. It furnishes also a good description of the existing condition, social, financial, religious, and industrial, of the French people. It contains a great amount of practical information, and yet is perfectly free from statistical dryness.

HARPER & BROTHERS have recently published a volume entitled "Stories from Herodotus," with English notes, by Robert B. Keep. This volume contains selections from Herodotus, which have been wisely chosen and well edited. They are designed to represent the famous historian's two leading characteristics—his "love of the marvellous," and his "desire for accurate information." The stories here given serve as examples of the first, and the selections from the seventh book are intended to set forth Herodotus's qualities as an historian. The notes, which are ample but not too numerous, are based largely upon the work of other commentators, especially that of Stein. The edition is admirably adapted to school use, and is probably, on the whole, the best that can be found for beginners. Frequent references are made to the standard Greek grammars, and the work is evidently the result of practical experience in classical instruction. Help is furnished only on points where the scholar would naturally meet with difficulties.

ONE of the latest volumes of Harper & Brothers' series of English Men of Letters is "Daniel Defoe," by William Minto. A life of Defoe certainly deserves a place in such a series of biographies, but we cannot help feeling that the author of this volume has, in some respects, failed to do him justice. Defoe was both a politician and a novelist. But these two characters were separated chronologically by a long interval. Mr. Minto says of him: "He was a great, a truly great, liar; perhaps the greatest liar that ever lived." He was "a wonderful mixture of knave and patriot." We think that underneath Defoe's seemingly inconsistent course in politics, or rather in political writing, there was a more strongly-fixed foundation of conscience than his last biographer has discovered or shown. Besides, his political writings form, by far, the least part of his claim to literary renown. But the biographer devotes only a few pages to his more important work in the field of fiction. It is to be regretted, we think, that Mr. Minto thought it necessary to slight this part of Defoe's life and labor. The political literature of that age—that of the Whigs and that of the Tories as well—is dreary enough. The world now cares very little about it. But the school of English romance, the foundations of which were then laid, at least in part by Defoe, has still a living interest for everybody.

EXTRACTS FROM LETTERS

Written to A. A. Pattou,

Author of "The Correct Use of the Voice; or, The Voice as an Instrument."

COLUMBIA, S. C., Feb. 12th, 1879.

MY DEAR SIR: You will not be surprised at the reception of this communication from an entire stranger when I tell you that your incomparable little book, "The Voice as an Instrument," has fallen into my possession; and my profound appreciation of the benefit already derived from it constrains me to write and express my gratitude.

For years I have been singing in the strained, throaty style you so well describe, until I became disgusted with my efforts and convinced that there was something radically wrong with my voice. So for some years past I have sung very little. Not until I read your little book did I discover the true secret of my failure. It is about four months now since I began to exercise my voice in the legitimate manner set forth in your work. My progress, of course, is slow, and sometimes I feel discouraged; but I *know* I have found, indeed, a new voice, and one I never used before. The lower and middle notes are wonderfully improved, and my chief difficulty now is with the upper notes, ranging from F on the staff to upper C. In running passages I can preserve the relaxed position of the throat muscles; but when I attempt to attack a high note alone, and especially at the beginning of a musical phrase, the muscles seem to get rigid, the old habit asserting itself. But if perseverance and patience will bring success—as you assure me is the case—then, life being spared, *I shall succeed.*

Very gratefully yours,

FEBRUARY 11TH, 1879.

Mr. A. A. Pattou, 23 Union Square, New York:

DEAR SIR: I have lately been reading your little book, "The Voice as an Instrument," and I want to thank you for the pleasure and information it has given me.

I have made vocal music a study for a long time, and have had various teachers before I came to this country; but frequently since living here I fear I am not practising rightly, and am now quite convinced I have fallen into bad habits of *breathing* while singing. To tell the truth, I do not remember any former teacher making this a specialty. I am anxious to learn the right method. My throat used to become tired after singing, but since adopting your method in taking breath I have no fatigue whatever.

I sing every day from the low contralto F to high C, and occasionally E flat.

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CALENDAR FOR APRIL.

6. The Sunday next before Easter.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Thursday before Easter.
11. GOOD FRIDAY. Fast.
12. Easter Even.
13. EASTER-DAY.
14. Monday in Easter Week.
15. Tuesday in Easter Week.
18. Friday. Fast.
20. First Sunday after Easter.
25. St. Mark. Fast.
27. Second Sunday after Easter.

FAIR EASTER-MORN.

BY MRS. D. P. COTTON.

Fair Easter-morn! Fair Easter-morn!
By faith we see thy earliest dawn
Now breaking through the mists of night
To flood Judea's hills with light,
And scatter beams o'er land and sea,
Where'er a child of God may be.

Fair Easter-morn! Fair Easter-morn!
Again we hear the angel throng
Whose Hallelujah's rent the air—
Exultant, ringing, loud and clear—
Filling the courts of heaven above
With songs of Christ's redeeming love.

Fair Easter-morn! Fair Easter-morn!
Through many cycles thou hast gone,
And yet the day grows brighter still—
The light of truth more hearts doth fill;
And resonant from clime to clime
Triumphant rings our Easter chime.

Fair Easter-morn! Fair Easter-morn!
We too would sing our matin song
For blessings rich since life began,
And God's most perfect gift to man.
Our hearts are full of love and praise
On this the Church's "day of days."

EASTER HYMNS OF THE GREEK CHURCH.

BY FRANK FOXCROFT.

Above all the differences, actual or imaginary, which divide Christendom, and in spite of the emphasis and persistence with which theologians of the polemic sort press these differences, as if they constituted the very body and substance of Christian faith, there remain certain great and essential truths which all the sects hold in common, and there are certain festal days the hopes and associations of which are the property, not of any one denomination of Christians, but of the Church universal. One of these great truths is the fact of Christ's resurrection—of which the apostles were specially commissioned to bear witness, and upon which Paul grounded the whole structure of Christian faith. One of these great festivals is that of Easter—consecrated to the celebration of this enduring and fundamental fact. Accordingly, we find that in the Greek, in the Latin from the time of St. Ambrose down, and in all the modern tongues there have been poets, who, with an infinite variety of mood and measure, have sung of Easter. That we may catch to-day the echo of some of the far-away Easter songs which have been preserved for us in the literature and the ritual of the Greek Church is the object of this article.

The great poet of Easter among the fathers of the Greek Church was St. John of Damascus,* whose sweet and jubilant Easter canon has been sung in that Church for eleven centuries. A modern writer, whom Dr. Neale quotes in his volume on the hymns of the Eastern Church, gives a graphic description of the circumstances under which the canon is sung, as witnessed at Athens. As it drew near midnight of the day before Easter, the dignitaries of the Church and court stationed themselves on a platform, in view of all the people, and all held their unlighted tapers in readiness, while the priest chanted in a low, half whisper. Suddenly the report of a cannon announced that Easter-day had begun. Instantly the archbishop elevated the cross, and cried out, "Christos anesti," "Christ is risen." Every one in all the vast host took up the cry, and gave utterance to a shout of indescribable joy and triumph, "Christ is risen, Christ is risen."

"At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their gayest strains; the roll of the drum through the town, and further on the pealing of the cannon, announced far and near these 'glad tidings of great joy'; while from hill and plain, from the seashore and the far olive-grove, rocket after rocket, ascending to the sky, answered back with their mute eloquence that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leaped for joy; everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed; and so in truth it was—and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard, chanting forth a glorious old hymn of victory, in tones so loud and clear that they seemed to have regained their youth and strength to tell the world how 'Christ is risen from the dead, having trampled death beneath His feet, and henceforth they that are in the tombs have everlasting life.'"

This "glorious old hymn of victory" is the Golden Canon, or Queen of Canons, of St. John of Damascus. Dr. Neale, who translates it, gives an account of the structure of canons, some knowledge of which is essential to a full appreciation of the beauties of this. Each canon consists of nine odes—that number being chosen because there are nine scriptural canticles employed at Lauds, after which those in every canon are modeled. The canticles are, first, that of Moses after the passage of the Red Sea; second, that of Moses in Deuteronomy (chapter xxxiii.); third, that of Hannah; fourth, that of Habakkuk; fifth, that of Isaiah (chap. xxvi. 9–20); sixth, that of Jonah; seventh, that of the Three Children (verses 3–34 of the Song in the Bible version); eighth, *Benedicite;* ninth, *Magnificat* and *Benedictus.* As the second canticle is never recited except in Lent, none of the canons have a second ode. Another curious thing is, that in nearly all cases there is a reference, sometimes subtle, sometimes direct, to the corresponding canticle: thus, in the first ode, to the Song of Moses at the Red Sea, in the third to that of Hannah. This gives a rich scriptural significance to all the odes, but it results also in many quaint and forced allusions, which are more fanciful than instructive.

The following is Dr. Neale's rendering of the first ode:

'Tis the Day of Resurrection:
Earth! tell it out abroad!
The Passover of gladness,
The Passover of God!
From Death to Life Eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of Resurrection-Light:
And, listening to His accents,
May hear, so calm and plain,
His own—*All Hail!* and hearing,
May raise the victor strain!

Now let the Heav'ns be joyful!
Let earth her song begin!
Let the round world keep triumph,
And all that is therein:
Invisible and visible
Their notes let all things blend,
For Christ the Lord hath risen—
Our joy that hath no end.

Here is the third ode, the first verse of which is specially noticeable for compact and poetic thought:

Come, and let us drink of that New River,
Not from barren Rock divinely poured,
But the Fount of Life that is forever
From the sepulchre of Christ the Lord.

All the world hath bright illumination—
Heaven and earth and things beneath the earth;
'Tis the festival of all creation:
Christ hath ris'n, Who gave creation birth.

Yesterday with Thee in burial lying,
Now to-day with Thee aris'n I rise;
Yesterday the partner of Thy dying,
With Thyself upraise me to the skies.

Following this, in the Office for Easter Sunday, is a "hypacoe,"* which Dr. Littledale, in his translation of "Offices from the Semco-Books of the Holy Eastern Church," renders thus in rhythmical prose:†

They who came with Mary,
And came before the dawn,
Finding the stone rolled from the sepulchre,
From the Angel heard:
"Him who in light eternal dwells,
Why seek ye as a man among the dead?
Behold the grave-clothes; haste and tell the world
That the Lord hath risen, and hath been
The death of Death;
And that He is the Son of God
Who saveth the race of men."

Of this Mr. Wm. Chatterton Dix gives the following rendering in verse:

They who with Mary came
Before the dawn of day,
Soon found that from the sepulchre
The stone was rolled away.

* Of the life of St. John of Damascus very little is certainly known. He was born about the beginning of the eighth century. His father was a man of wealth and high rank, and he himself won exalted civil position. He was, however, strongly inclined to the monastic life, and early entered the monastery of St. Sabus. He took a prominent part in the iconoclastic controversy against the Emperor of the East, and wrote three treatises on the veneration due to images, about 730. Neale speaks of him as "the last but one of the fathers of the Eastern Church, and the greatest of her poets." The date of his death is placed between 754 and 787.

* So called from the Greek verb signifying to follow upon, or serve, because it depended upon the preceding ode.

† Dr. Littledale aims as far as possible to give the form as well as the spirit of the hymn. By the beginning of the eighth century verse had been entirely discarded by the poets of the Eastern Church—the hymns being written in measured prose. Dr. Littledale suggests that the nearest resemblance to their structure, in English, is afforded by some portions of Southey's "Thalaba" and "Kehama."

Then to those fearful souls
The shining Angel said,
Him who in light eternal dwells
Why seek ye with the dead?

The grave-clothes see, and haste
The joyful news to tell;
The Lord is risen, and He hath been
The death of death and hell.

He is the Son of God,
Who saves the human race;
No more shall death destroy, no more
The ancient foe have place.

Then follows the fourth ode, opening, in Dr. Littledale's prose version, thus:

Upon the sacred watch-tower
Stand with us, Habakkuk, Prophet of God,
And show us the light-bringing angel,
Unceasingly saying,
To-day to the world is salvation,
For Christ, as Almighty, hath arisen.

And rendered as follows by Dr. Neale:

Stand on thy watch-tower, Habakkuk the Seer,
And show the angel, radiant in his light:
"To-day," saith he, "Salvation shall appear,
Because the Lord hath risen, as God of Might."

The male that opes the Virgin's womb is He;
The Lamb of Whom His faithful people eat;
Our truer Passover, from blemish free;
Our very God, Whose name is all-complete.

This yearling Lamb, our Sacrifice most blest,
Our glorious Crown, for all men freely dies:
Behold our Pascha, beauteous from His rest,
The healing Sun of Righteousness arise.

Before the ark, a type to pass away,
David of old time danced: we, holier race,
Seeing the Antitype come forth to-day,
Hail, with a shout, Christ's own Almighty grace.

Next follows the fifth ode, one of the most joyous in the series:

Let us rise in early morning,
And, instead of ointments, bring
Hymns of praises to our Master,
And His resurrection sing;
We shall see the Sun of Justice
Risen with healing on His wing.

Thy unbounded, loving-kindness,
They that groaned in Hades' chain,
Prisoners from afar beholding,
Hastened to the light again;
And to that eternal Pascha
Wove the dance and raised the strain.

Go ye forth, His saints, to meet Him!
Go with lamps in every hand!
From the sepulchre He riseth:
Ready for the Bridegroom stand:
And the Pascha of Salvation
Hail, with His triumphant band.

The sixth ode follows, separated only by the customary "catabasia," which is the first part of the ode sung in the midst of the choir by the singers of each side, and the "exclamation" uttered by the priest:

Into the dim earth's lowest parts descending,
And bursting by Thy might the infernal chain
That bound the prisoners, Thou, at three days' ending,
As Jonah from the whale, hast risen again.

Thou breakest not the seal, Thy surety's token,
Arising from the tomb, Who left'st in birth
The portals of Virginity unbroken,
Opening the gates of heaven to sons of earth.

Thou Sacrifice ineffable and living,
Didst to the Father by Thyself atone
As God eternal; resurrection giving
To Adam, general parent, by Thine own.

Then are sung two short hymns, the "contakion,"* and the "stanza," opening, in Dr. Littledale's version,

If into the tomb
Thou did'st descend, Immortal One,

and

Seeking as those who seek the day,
Very early in the morning,

and given by Mr. Dix, in verse, as follows;

If the dark and awful tomb,
Thou, Immortal One, hast known,
Rising, in Thy deathless bloom,
Hades Thou hast overthrown.

Yes! as Victor Thou hast burst
All the bands of hell, and said
Hail to those who sought Thee first,
Bearing ointment for the dead!

Peace, Thy earliest, sweetest gift,
Unto Thine Apostles given;
All the fallen Thou didst lift
From the gates of hell to heaven.

As those who seek the break of day
Full early in the morning,
The women came where Jesus lay,
Who late had borne the scorning.
Sweet ointment in their hands they brought,
And, ere the sun had risen,
The Sun of Righteousness they sought,
Now set within death's prison.

And thus they cried, "The Body here
Let us give new anointing:
The quickening flesh, the Body dear,
Which, by Divine appointing,
From this dark sepulchre shall rise,
And Adam's race deliver,
And lift the fallen to the skies,
To reign in bliss forever."

And, like the Magi, hasten we
To Him, with love adoring:
Sweet spices, too, our gifts shall be,
And we must weep, imploring
That He, in swaddling clothes no more,
But in fine linen lying,
Would grant the fallen, when life is o'er,
The gift of life undying.

Next in order is the "Synaxarion," a brief account of the festival, and the "stichoi," comprising versicles from the Psalms, after which the three remaining odes are sung:

Who from the fiery furnace saved the Three
Suffers as mortal; that, His Passion o'er,
This mortal triumphing o'er death might be
Vested with immortality once more:
He whom our fathers still confest
God over all, forever blest.

The women with their ointment seek the tomb;
And whom they mourned as dead, with many a tear,
They worship now, joy dawning on their gloom,
As Living God, as mystic Passover;
Then to the Lord's disciples gave
The tidings of the vanquished grave.

We keep the festal of the death of death;
Of hell o'erthrown; the first fruits, pure and bright,
Of life eternal; and with joyous breath
Praise Him that won the victory by His might;
Him whom our fathers still confest
God over all, forever blest.

All-hallowed festival, in splendor born!
Night of salvation and of glory! Night
Fore-heralding the Resurrection morn!
When from the tomb the everlasting Light,
A glorious frame once more His own,
Upon the world in splendor shone.

Thou hallowed, chosen morn of praise,
That best and greatest shinest!
Lady and Queen and Day of days,
Of things divine, divinest!
On Thee our praises Christ adore
Forever and for evermore.

Come let us taste the Vine's new fruit,
For heavenly joy preparing;
To-day the branches with the Root
In Resurrection sharing;
Whom as True God our hymns adore
Forever and for evermore.

Rise, Sion, rise, and looking forth,
Behold thy children round thee!
From East and West, and South and North,
Thy scatter'd sons have found thee!
And in thy bosom Christ adore
Forever and for evermore.

O Father! O co-equal Son!
O co-eternal Spirit!
In Persons Three, in Substance One.
And One in power and merit,
In Three baptized, we Three adore
Forever and for evermore.

Thou new Jerusalem, arise and shine!
The glory of the Lord on thee hath risen!
Sion, exult! rejoice with joy divine,
Mother of God! Thy Son hath burst His prison.

O heavenly Voice! O Word of purest love!
"Lo! I am with you alway to the end!"
This is the anchor, steadfast from above,
The golden anchor whence our hopes depend.

O Christ, our Pascha! greatest, holiest, best!
God's Word and Wisdom and effectual Might!
Thy fuller, lovelier presence manifest
In that eternal realm that knows no night!

After the odes there follows a short hymn, called the "exaposteilarion."* Of this I have found no rhymed version, and, in the absence of anything better, I venture to give a free rendering:

Sleeping as a mortal,
Rising as a King,
Marvellous redemption
To Adam Thou didst bring—
Raising from corruption,
Death's might abolishing,
Thou Incorruptible
Passover most dear!
Now the world's Salvation
To all men dost appear!

The next thing in the Office for the Day is the recitation of nine "stichoi," followed by the singing of four Resurrection "stichera"† and four of the Passover. We are indebted to Mr. Dix for a fine rendering of the Resurrection "stichera":

Christ, we sing Thy saving passion,
Thine arising glorify:
Death forever to abolish,
Thou upon the Cross didst die;
Then from Hades Thou didst hasten,
As alone omnipotent.
Grant us peace in life, Redeemer,
Joy when earthly life is spent.

Sing we now Thy condescension,
Christ with God the Father One;
We in lofty hymns will praise Thee,
Many mothers' blessed Son.
Thou for us as Man didst suffer,
Willingly the Cross didst bear;
That Thy resurrection glory
We, the sons of men, may share.

Coming as from bridal chamber,
Robed with orient morning light;
Bringing to the world salvation,
Spoiling hell of all her might:
Raising, by Thy resurrection,
Man to dignity most high:
Christ, may we with pure thanksgiving,
Thee forever glorify!

The stichera of the Passover, with their stichoi, Dr. Littledale translates thus:

(*Stichos—Let God arise.*)

The Holy Passover is shown to us to-day,
The new and sacred Passover,
The Passover of mystery,
The venerable Passover.
Passover which is Christ the Saviour.
Spotless Passover, mighty Passover,
Passover of the faithful.
Passover, which opens the gates of Paradise to us,
Passover, which all the faithful sanctifies.

(*Stichos—As the smoke vanisheth.*)

Come from the sight, ye women of good news,
And say to Sion,

---

* A short hymn, the title of which is by some derived from *kontos*, "little," and by others is supposed to be a corruption of *canticum*.

* Short hymns, supposed to be so named because of the frequent recurrence in them of the word *exaposteilon*. In this instance, however, the word is not once used.

† Hymns following the "stichoi," or versicles from the Psalms.

Receive from us the tidings of great joy
Of Christ's arising.
Rejoice, dance, and be glad, Jerusalem,
Beholding Christ, the King,
Advancing as a Bridegroom from the grave.

(*Stichos—So let the ungodly perish.*)

The ointment-bearing women,
Going at early morn
To the tomb of Him who giveth life,
Found an Angel seated on the stone,
And he, addressing them as follows, spake,
Why seek ye for the Living amongst the dead?
Why mourn ye the Immortal in corruption?
Depart and tell the news to His disciples.

(*Stichos—This is the day which the Lord hath made.*)

The gladsome Passover,
The Passover of the Lord, the Passover,
The venerable Passover hath risen on us, the Passover.
Let us in gladness each other now embrace.
O Passover that frees from woe!
For Christ, as from out a bridal chamber,
Shining from the tomb to-day
Filled the women with gladness, saying:
"Go and tell to the Apostles."

(*Doxa.*)

It is the Day of Resurrection.
Let us be glad in our assembly,
And let us each other embrace.
Let us say brethren, even to those who hate us,
Let us forgive all things at the Resurrection,
And thus let us cry:
Christ hath arisen from the dead,
Death by death down doth He tread,
And on those within the tombs
He bestoweth life.

These "stichera" are rendered in verse—in part only, and very freely—by Mr. Dix, in the following joyous hymn:

The Church of God lifts up her voice,
To-day both heaven and earth rejoice:
The gladsome Passover is here—
The Passover of Christ most dear.

The Passover that frees from woe,
That binds in chains the ancient foe,
That opens wide the heavenly gate—
The Lord's own day we celebrate.

From "very early" until night,
One strain we lift, one shout of might:
With Eucharist the morn arose,
With Hallelujah's day shall close.

O Christ, eternal Pascha, Thou,
And Crown for every willing brow!
Thou spotless Lamb and Victor bright,
Arrayed in more than morning light!

On this, Thy Resurrection day,
Be strife and hate put far away,
That those who in Thy likeness live
May each his brother's wrongs forgive.

The earth in festal raiment stands,
The floods for gladness clap their hands;
Then higher still, and higher raise
The true, the living Pascha's praise.

After the "doxa" is sung the priest and all the brethren kiss the holy Gospel, and then kiss one another and embrace. The catechetical discourse of St. John the Golden-mouthed is read, the hymn addressed to him is sung, and the grand and jubilant service of the day closes with the dismissal.

Having now followed, from opening to close, this noble Easter-day Office, let us listen to a rich and exultant melody—"The Salutation of the Greek Church on Easter-day"—rendered in exquisite verse by the Rev. Phipps Onslow, which echoes the spirit of the whole service:

Springtide birds are singing, singing,
For the daybreak in the East;
Silver bells are ringing, ringing,
For the Church's glorious feast.
Christ is risen! Christ is risen!
Sin's long triumph now is o'er.
Christ is risen! Death's dark prison
Now can hold His saints no more.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Holy women sought Him weeping,
Weeping at the break of dawn—
Sought their Lord where He lay sleeping,
In the love of hearts forlorn.
Life for death on death's throne meeting,
Joy for sorrow, faith for fear,
For their tears the angel's greeting,
Christ is risen! He is not here.
Christ is risen! risen, brother!
Brother, Christ is risen indeed.

Loved apostles, scarce believing
In His triumph o'er the grave,
Hear the tale amid their grieving,
Hasten eager to the cave:
Find the folded grave-clothes lying,
Death's unloosed and shattered chain;
Find Him gone, death's power defying,
From the cavern sealed in vain.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Mary comes, a refuge seeking
For her mourning and her shame:
Lo! a well-known voice is speaking,
Lo! the Master calls her name.
First, the life o'er sin victorious,
She who wept for sin adored,
For her tears the mission glorious
To announce the risen Lord.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

For her tears, O glad reversing
Of the woman's work of old,
Glorious tidings now rehearsing;
For the tale in Eden told,
Woman's voice that tale supplying,
Brought in death by Satan's lie,
Woman's voice is now replying—
Christ is risen! we shall not die.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Where the noontide rays are falling
On the rugged mountain-side,
Brethren journey, sad recalling
How He lived and how He died.
He is with them! He is hearing
How their trust and hope had fled;
To their loving faith appearing,
In the blessing of the bread.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Flashing back the sunset glory,
Burns a casement high and dim;
There the ten, on all His story
Sadly dwelling, speak of Him.
He is there! the Light that never
Into twilight fades away;
Day-star of the dawn that ever
Breaks into the perfect day!
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Saints, your cross in patience bearing,
Mourners, stained with many a tear,
Penitents, in sorrow wearing
Darkest weeds of shame and fear,
Christ is risen! lose your sadness,
Joying with the joyous throng;
Faithful hearts will find their gladness,
Joining in the Easter song.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Christ is risen! Christ the Living,
All His mourners' tears to stay;
Christ is risen! Christ forgiving,
Wipes the stain of sin away.
Christ is risen! Christ is risen!
Sin's long triumph now is o'er;
Christ is risen! Death's dark prison
Holds His faithful nevermore.
Christ is risen! risen, brother!
Brother, Christ is risen indeed!

Boston, March, 1879.

THOSE who neglect the habit of regular prayer soon find that nothing so quickly affects the sweetness and the strength of the Christian life, or its nearness to a right spiritual condition. As a recent German writer expresses this idea: "The lark goes up singing toward heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul: it bears one heavenward; but without prayer, he sinks in the filth of earthly impulses."

A POEM BY MILTON.

[The following sublime and affecting production was discovered among the remains of the great epic poet and is published in the recent Oxford edition of Milton's works.]

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see:
Poor, old, and helpless, I the more belong,
Father supreme! to Thee.

O merciful One,
When men are farthest, then Thou art most near;
When friends pass by me, and my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me; and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knee
I recognize Thy purpose clearly shown;
My mission Thou hast dimmed that I may see
Thyself—Thyself alone.

I have nought to fear;
This darkness is the shadow of Thy wing:
Beneath it I am almost sacred; here
Can come no evil thing.

Oh! I seem to stand,
Trembling, where foot of mortal ne'er hath been,
Wrapp'd in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng:
From angel lips I seem to hear the flow
Of soft and holy song.

Is it nothing now,
When heaven is opening on my sightless eyes?—
When airs from paradise refresh my brow
The earth in darkness lies.

THE FIRST SUNDAY AFTER EASTER.

ST. JOHN XX. 19–23.

Literally, the 19th verse begins, "Evening now being on that same day, the first day after the Sabbath." "The doors were shut, probably not only closed, but fastened, as the reason implies, which is presently given, "for fear of the Jews." The place of assembly was probably the "large upper room" of the Last Supper. The "fear of the Jews" was the fear lest the rulers and chief priests, who had already shown a disposition to follow up the attack on the Lord by seizing His disciples also, should arrest the members of any gathering of His known followers. The disciples were the eleven apostles, though this title is allowed to include the general company of believers; but here it means the apostles only. (See I. Corinthians xv. 5.) Jesus came and stood in the midst of them; that is, He was suddenly made visible to them. He shows that His body was independent of the laws of human corporeality. The closed door is no bar to His entrance. This shows the dominion of death is over with

Him. That this is a clearly miraculous coming, that is, one which transcends the ordinary rules of natural life, is most clearly to be received. Any attempt to explain it away and to account for its phenomena by natural causes is simply futile. The greeting of Jesus, "Peace be unto you," is in itself the mark of His reality. This word must have done more to reassure the disciples amid their first alarm than anything else. It made Jesus, their loved Master, present to their souls in the same moment His form was shown to their eyes.

It was also necessary that they should be persuaded of the reality of His resurrection; that it was no spirit or angel which they saw. Hence He shows (verse 20) His hands and His side—namely, the nail prints and the spear wound. When it is remembered that the doctrine of the resurrection of the body turns on the actual certainty of death, and that any doubt or suspicion of trance would destroy the whole belief, it is wonderful how completely everything combines to prove that Christ did really and wholly die the full human death appointed as the penalty for Adam's sin. These wounds are, then, the marks both of the Lord's identity, and also shown to prove that it is the very body taken down from the cross which has risen from the sepulchre. The other account of this, given by St. Luke, is much fuller, and mentions that they were terrified at first, and afterward reassured. Here the account is much condensed. It also turns on a different purpose from that in St. Luke. The former was to prove the resurrection. When St. John wrote that belief had become a fixed fact, and the authority of the ministerial commission was more important. When St. John wrote he was the last surviving apostle, and hence the terms of the apostolic commission became important, to show whether it was to be continued as an office or to terminate with the twelve. When St. Luke wrote this was not considered, because of the expectation of the immediate end of the world, and the supposition that the apostles would survive till that day. There is no conflict between the two accounts, but one is much briefer than the other, and that the very one we might expect to be brief.

Verse 21. The Lord renews His greeting of peace. This time it is for the purpose of introducing a solemn and special office. The words which follow are of exceeding importance. "As the Father hath sent Me," is the proper reading here, "even so send I you." This declares that the continuance of the ministerial work is to be by the apostles. The work of redemption is effected by Christ alone. The communicating the blessings of redemption is the work of His ministers; met by faith and penitence on the part of all believers. Therefore they are sent to carry on the work, by bringing men to the benefits of the Redeemer's death. Their commission is of the same kind as His; not the same in degree. It is as in the miracle of feeding the five thousand. He worked it, but the miracle went on in the hands of the distributing apostles. These words, however, show that the apostolic commission is full and availing. It is Divine, and not conferred by human will.

Verse 22. Jesus gives the signs of this. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." This was not yet in full measure, for on the day of Pentecost was this given in its fulness; but the gift was now doubtless in preparation for the work of their ministry. They receive a double anointing of the Spirit.

Verse 23 sets forth the power of the keys. "Whose soever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This does not give inherent power. God in no wise parts with His own sovereignty. It makes the ministerial work of His servants effectual in those cases where, by faith and penitence, forgiveness is rightly sought. It is not in the power of imperfect and erring human wills to nullify a true repentance. With all their supernatural knowledge of the minds and hearts of those around them, the apostles did not pretend to exercise this power of themselves or by their own judgment. It is the will of God made manifest through the hands of obedient men; but the will of God cannot be constrained by man's feebleness. And this is obvious, that no man can be forced to retain sins which he has truly rejected. The power of the Church in binding and loosing is this: that it lays upon each that which each has chosen. In the temporal court the sentence of the judge does not *make* the prisoner's guilt, only affirms it; and, if the prisoner be not really guilty, cannot lay the sin upon one who is innocent. So the Church does that which makes manifest the sinner unto himself—aids the work of conscience, and communicates the will of God as the faithful message-bearer. As the author of the Plain Commentary observes in this place, quoting the Bishop of Maryland: "Forgiveness of sins is revealed to us as utterly conditional. Not even God himself (we may reverently say) can forgive the impenitent and unbelieving, because He has declared that He will not, and it is impossible that He should lie. Forgiveness of sins, declared or conveyed by whomsoever or howsoever it may be, can be the boon only of the repentant believer." This power is exercised by and through the sacraments which the Lord instituted and ordered. These sacraments require two things for their validity—a right administering and a right receiving; but these combined, they assuredly bind and loose according to the Lord's own promise.

*THE COMMISSION.**

BY THE REV. J. I. MOMBERT, D.D.

St. Mark xvi. 14-18; St. Luke xxiv. 36-49; St. John xx. 19-23.

When, on the evening of Easter-day, the apostles and others were assembled in a room with doors shut, for fear of the Jews, distracted by contending emotions, in which grief and remorse gave way to fear and uncertainty, followed by tumultuous joy at the rapidly succeeding independent accounts of the marvellous resurrection of the Lord; when they sat at meat debating, and seeking to reconcile the seemingly conflicting statements, wondering and doubting in superstitious fear, they suddenly beheld Him standing in their midst, and heard Him utter the salutation, "Peace be unto you." In their consternation and fright, distrusting the evidence of their own senses, they thought they saw a ghost. His mysterious entry, doubtless as inexplicable to them as it is to us (for explanation is impossible, when at the most we may hazard conjectures about the properties of His resurrection body), the unexpectedness of His appearance (for the angelic message directed them to go to Galilee), their superstition, their fear of the Jews, their unbelief, all combined to terrify them; utterly unprepared, all that had been told them notwithstanding, they beheld the sacred presence of Christ with the stupor of despairing terror, as if He were a phantasm clothed with a mock body, a shadow-form of their departed Master. Their gestures of dismay, and their words to express it, we are left to conjecture. Whether with averted face and trembling hands and traditional formulae of superstitious conjuration they sought to banish the apparition, we cannot tell; but their conduct was so unmanly and pusillanimous, their unbelief and fear so deep and seemingly invincible, that the first words of the Lord were words of expostulation and amazement. "He upbraided them with their unbelief and hardness of heart," and asked them what cause they had to be thus troubled and discouraged, what it was that made them tremble in His presence, and agitated their hearts with strange, unheard-of, appalling thoughts. In words of tender encouragement He bade them look upon His hands and His feet, marked with the recent wounds of His Passion, tokens of His victory over death, and tokens of peace to them; and invited them to do what a few hours before He had refused to Mary Magdalene: "Handle Me," He said, "and see; for a spirit hath not flesh and bones as ye see Me have." Here we may hazard the conjecture that with timid reverence they responded to His bidding and touched those dear wounds; and it is not improbable that the words, "That which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life" (1 John i. 1), contain a distinct reference to the apostles' identification of the reality of the person of their Lord on that memorable night. Then the light of heaven entered into their souls, and joy unspeakable filled their hearts; and true to nature is the trait recorded, that that which at first they *would* not believe through fear they now *could* not believe through joy; the dread of a possible illusion, lest what they saw were too good to be true and might elude their grasp, still kept them back. But when, in further condescension to *their* wants, and for the further establishment of their faith, the Lord partook of the viands before them, the last barrier of their doubt and incredulity gave way to rapturous joy, and "then were the disciples glad when they saw the Lord."

In the rapture of this recognition (a faint type of which occurs in the history of Joseph, Gen. xlv. 3), the risen Saviour now fully instructed the disciples that the great events of the last few days, which in their ignorance they had failed to comprehend, were in perfect agreement with the predictions of the Holy Scriptures, and fitted their hearts and minds for their proper understanding. Here the evangelist teaches us incidentally the all-important truth, that in order to open the Word of God, to convince the understanding, the understanding and the heart of the instructor or interpreter must be divinely prepared (see Luke xxiv. 32; Acts xvi. 14; Eph. i. 18); when that preparation is wanting the result must be disastrous; and the case of the disciples affords the strongest proof of its necessity.

The chosen witnesses of Christ having thus been fully instructed by the Lord himself, He proceeded to invest them with the great commission of the Gospel ministry. The solemnity of that investiture and the nature

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of the commission itself will now engage our attention.

The thrice recurring phrase, "Peace be unto you," must not be despatched with the shallow and frigid remark that it is simply a current form of salutation among the Jews. A salutation we grant, but a *form* we deny. On the lips of the Prince of Peace, having just purchased and perfected peace, it is the Divine salutation and assurance that peace is established; that peace is the beginning (Luke ii. 14) and end of His advent to our sin-stricken world; that peace is the distinctive feature of the Gospel economy, and "by this declaration of peace our Lord showed the efficacy of His cross."

In the words, "As my Father hath sent Me, even so send I you," the modality and essence of the mission require to be emphasized. As to the former, our Lord was "anointed with the Holy Ghost and with power" (see Acts x. 38, and compare Luke i. 35; iii. 22), and so were the apostles on that Easter night; as to the latter, our Lord was sent, and so were the apostles. The very word "apostle" imports as much; and however much ignorance or theological embarrassment (we purposely avoid a stronger term) have attempted to dilute the force of the term, the sense of the Church has always, everywhere, and uniformly been expressed in clarion utterances that ministers must be *sent;* and that as the institution of the apostolate by our Lord was in virtue of Divine power, so its perpetuity has been secured in virtue of that power delegated by the risen Lord, on the occasion under notice, to the first incumbents of that sacred office. *That* we take to be the rationale of the dogma of apostolic successions emphatically taught in our Ordinal and in the ordinal of every branch of the Catholic Church. The term may be a misnomer, for in reality there is no such thing as a ministry without such succession.

The *doctrine* embodied in the words of the Nicene Creed, that the Holy Ghost proceedeth "from the Father and the Son," rests, among other proofs, on the mysterious and emblematical act of our Lord when He breathed on the apostles and said unto them, "Receive ye the Holy Ghost." This first-fruits of the Spirit, proceeding direct from the Saviour's mouth on or into the apostles (ἐνεφύσησε), was the Divine qualification imparted to them for the efficient performance of the tremendous work committed to their charge, which, as we learn more explicitly from St. Mark (xvi. 15, 16), ran thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." St. Matthew (xxviii. 18, 20), who records a similar charge delivered to the apostles somewhat later in point of time, adds several important particulars. According to him, our Lord said: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

It is not our purpose to dwell here on the manner in which the Apostles carried out the mandate of their Lord, beyond saying that the Book of the Acts of the apostles, the history of the Church, and her ceaseless activity ever since furnish the necessary evidence and commentary. But concerning the nature of their charge or commission, we have to emphasize the following rudimentary principles, as setting forth the primal charter and constitution of the Church:

1. Christ is the founder and foundation of the Church, and the primal source of her spiritual power.

2. On that foundation rests the authority of the apostles, and of the Church planted and founded by them and their successors.

3. The field for the Church's activity is the *world,* and her mission to teach all nations, to preach the Gospel to every creature, and to receive every person taught by baptism into her saving ark.

4. Every baptized believer, if he observe all things whatsoever here commanded by Christ, shall be saved; the unbeliever, who rejects the well-attested truth and gracious overtures of the Gospel, shall be excluded from salvation.

It is very important, nay, imperatively necessary, in times like ours to return to first principles, that men may know how to distinguish the plain teachings of Holy Scripture from the nondescript and unintelligible medley of eclecticism, which is loudly and ostentatiously proclaimed by men who, whatever they teach, do *not* teach the Gospel of our Lord Jesus Christ. When we hear and read that men ordained in this Church proclaim, without let or hindrance, in prominent places, that the Scriptures are not inspired, that baptism is not necessary to salvation, that it makes no difference if ministers be *sent* or not, that the dicta and inferences of so-called science—no matter how wild and arbitrary, no matter how inimical to morality, truth and religion—should be hailed as correctives of the Word of God, which is literally torn to ten thousands of shreds, violated, distorted, and wrested; and when such a wretched, contemptible, and emasculated teaching is called Christianity, it is surely high time to reaffirm in stentor notes, that give forth no uncertain sound, the Christ-derived first principles, constitution, and Magna Charta of the Church. The Church and the ministry exist for the sole purpose of evangelizing and converting the world to the religion of Jesus Christ; and no minister, solemnly ordained for that purpose, may with impunity, or *without perjury,* preach or teach anything else. This point cannot be pressed with too much earnestness, and I feel constrained to recall and conclude in the language of St. Paul: "But though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed" (Gal. 1, 8).

Superadded to their great charge, and for the more efficient performance of it, the Lord after breathing the Holy Ghost into the apostles invested them with what is technically known as the power of the keys: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

For the proper understanding of this passage we turn to our Lord's declaration: "All power is given unto Me in heaven and in earth"; and note that He was pleased during His ministry as Son of Man to exhibit as signal instances of it His prerogative of the forgiveness of sins (Matthew ix. 2; Luke v. 21) Now, *power* (ἐξουσία) means authority; and "the power of remitting sin is originally in God, and God alone; and in Christ our Saviour, by means of the union of the God head and manhood into one person, by virtue whereof the Son of Man hath power to forgive sins upon earth. This of the apostles is nothing else but a branch out of His, which He himself (as man) had here upon earth. For as man He himself was sent, and was anointed with the Spirit, and proceeded by commission" (Bishop Andrews, *Of the Power of Absolution*). And this power He gave to the apostles; and by inference to the Apostolic and Catholic Church. This power our Lord promised long before to St. Peter (Matthew xvi. 19), and to this He referred when He said: "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven" (Matthew xix. 18).

This power was exercised by the apostles in two ways: First, by granting or withholding admission into the Church by the Sacrament of Holy Baptism; secondly, by the declaration and pronunciation of absolution for post-baptismal sin. Reference to the conduct and language of St. Paul is quite sufficient to show the earnestness and solemnity with which he exercised this Christ-derived prerogative. (See I. Cor. v. 4; II. Cor. ii. 10; xiii. 3, 10; I. Tim. i. 20; v. 20; II. Tim. iv. 2; Tit. i. 13.)

And this power, derived through the apostles from Christ himself, the Church has ever since cherished and exercised as a sacred and inalienable prerogative and inheritance. The order of the priesthood is conferred and perpetuated in the words: "Receive the Holy Ghost . . . whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."* Daily Morning and Evening Prayer and the Holy Communion may not lawfully be solemnized in this Church without confession and absolution.

In its widest sense, this power embraces the preaching of the Gospel, the proper administration of the sacraments, and the faithful maintenance of discipline; in its narrowest sense, it is restricted to absolution. It is important to bear in mind that this Church does not teach aught in her formularies, services, and Articles that countenances the *arbitrary* exercise of that great prerogative; aught that could be construed as importing that the priest's declaration of absolution has the effect of cancelling a man's guilt or of pardoning a penitent sinner; all he can do is to pronounce and declare absolution in a delegated and ambassadorial character, acting under the Great High Priest's commission, and to assure the penitent of Divine forgiveness if he have complied with certain divinely ordained conditions, which are explicitly stated in our authorized formula of declaration. In other words, the priest's declaration of absolution and remission is not the cause and antecedent, but the effect and consequent of the sin remitted in the courts of heaven.

The practice of auricular confession with absolution, so common in the Romish communion, resting as it does on the perversion of Holy Scripture, and being plainly repugnant to it, is not sanctioned in this Church, which has, however, in the exercise of her mandatory functions, provided for the case of any who, from some cause known to them, have conscientious scruples to go to the Holy Communion, or feel that the benefits of public absolution in the service somehow fail to quiet

* Our Ordinal has an alternative form, omitting the words quoted in the text; but an alternative is not found in the Office for the Consecration of Bishops; the power of binding and loosing is not given to the bishop at his consecration, because he is supposed to have been invested with it at the time when he was priested.

their fears or to impart the comfort of holy peace. Such persons are directed to open their grief, if they choose, to a competent minister, to "receive such ghostly counsel and advice as may tend to the quieting of their conscience and the removal of all scruple and doubtfulness."

As regards the power of "loosing," or withholding absolution, and repelling notorious evil-livers from the sacrament of the Holy Communion, we have indeed a plain directory in the rubric, the canons, and the Articles; but the exercise of discipline is far from satisfactory, and constitutes confessedly the weakest part of our ecclesiastical system. We do not wish to enter here upon the discussion of this subject of paramount importance, but simply advert to it to show that, however tardy in the exercise, the Church has not been remiss in the avowal and declaration of that part of her power.

That power springs from heaven, nay, from the very being of God (ἐξουσία); its assertion and exercise are obligatory, and of perpetual obligation, and fidelity in *every* part of her great commission by the Church is the secret of her success and safety according to wellnigh the very last words of her Lord and Head: "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

Summing up all that has been said on the subject of absolution, we are taught:

1st. That God only can and does forgive sins.

2d. That the Church, through and from her Head, wields that power as an instrument in the conversion and salvation of the world.

3d. That it is dispensed:

a. In the administration of the sacraments of Baptism and the Lord's Supper;

b. In the declaration of the terms on which Divine forgiveness may be had, *i e.*, the ministry of the Word;

c. In intercessory prayer through the merits of Christ;

d. In discipline, the repelling of delinquents, excommunication, and the reception of penitents.

THE PRAYER OF ST. CHRYSOSTOM.

BY H. T.

The subject of the present narrative is one whose name and whose work were world-wide—one of the most justly famous names in modern English history—the late Lord Brougham. His vast learning, at once accurate and wide, in almost every field, was the admiration of all who had the opportunity of observing it, and showed itself to me on more than one occasion in respect of topics which it was not generally known that he had studied and mastered. What took place on one of those occasions I will now narrate.

One Sunday afternoon I was about to commence the service at Christ church, Cannes, when I saw him enter. Who can forget that remarkable figure? His abundant hair, of a brilliant white, hanging over his broad brow; "his eye not dim," though a slight infirmity of step showed that "his natural strength was somewhat abated." He moved to his accustomed place, a seat close to, almost under, the pulpit. There were few men among his contemporaries, and he was now in his extreme old age, whose influence on the world at large had been on a greater scale or more persistent, or, in many respects, more profoundly beneficial, than his had been. That wonderful energy and skill which from the very beginning of the present century had marked his great services in the promotion of higher intelligence and wider and deeper freedom, were everywhere acknowledged. Wherever the English language was spoken, and beyond it, that form and face were known and honored, that "hoary head was a crown of glory." He was a very punctual and regular worshipper; at all times showing constant attention, and occasionally, in a remarkable manner, deep and touching emotion.

The next day, as I was sitting pen in hand, I was interrupted by the welcome words, "The old lord wishes to see you." He was a not unfamiliar visitant at the house where I had been hospitably received, and we knew him, in common talk, by that somewhat affectionate title. I gladly left off my writing and went to him. He had taken a chair in the middle of the room, and had in his hand his old, shabby "wide-awake," once a gray brown, but then of a color that no painter could name, and his equally shabby, ragged umbrella. After a word, or rather a short growl, of recognition, he said, in a tone which, as soon as I listened, purported, I knew, some thing remarkable:

"That Prayer of St. Chrysostom (laying weight on the last syllable but one) that you were reading yesterday is not true."

"Is it not?" I said.

"No, it is not!" (with great emphasis and with a characteristic movement of the umbrella.) "It says that 'where two or three are gathered together in Thy name, Thou wilt grant their requests;' there is no such promise in the New Testament."

I saw at once the point that he had taken, but instead of immediately turning to the verses in St. Matthew, I said: "I expect that the prayer has been translated into the Prayer Book with a certain amount of freedom, but that in the Greek we shall find it not open to any objection. You know that the translations of the prayers are often by no means too literal."

There was a silence, and then a short grunt of inquiry as to what I exactly meant.

"Well, you recollect, perhaps, that in the Collect for Peace, in the Morning Service, the words, 'Whose service is perfect freedom,' run in the Latin, 'Cui servire regnare est' (whose service is a kingdom). Our translation expresses with perfect truth the sense and spirit of the original prayer; no one can say that it is an exact rendering, but it is a true one notwithstanding."

"Yes," said he, "but there is no such promise as that quoted in the Prayer of St. Chrysostom."

It so happened that I was able to refer to the original Greek of the prayer. I told him that I would do so, and asked him to call at the same hour next day.

The following is an exact translation of the prayer: "O Thou Who hast given us the grace of these common and accordant prayers, Who hast promised to grant their request even to two or three who in Thy name agree together, fulfil now," etc. Thus furnished, I was ready for the encounter.

True to his time he came, and found me waiting for him. I began at once.

"I find that I was right," I said.

"Oh, indeed!"

"Yes; in the Greek prayer the quotation from the New Testament is substantially correct, as you will see. Our Lord's promise is made, as you hinted yesterday, not as it reads in our Prayer Book, 'to those who are gathered together,' but 'to those who shall have agreed together;' and it stands so in the Greek prayer"—which I then read to him. There was a movement of assent. "But," I continued, "there is no error, not even a free translation, still less an accommodation or straining of the sense of the verses of St. Matthew. They are these (xviii. 19, 20), "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.' In St. Matthew's Gospel, Hebrew forms of expression are characteristic and frequent, and here we come upon a parallelism. These verses are to be taken not separately, but together. In each there is a condition and a promise; but the conditions complete each other, and so do the promises. Separately, in each verse, condition and promise are imperfectly expressed, and are therefore incomplete till they are read alongside each other and taken together.

"The conditions are these: 'If two shall agree on earth as touching anything that they shall ask,' and 'where two or three are gathered together in my name.' And the promises are as follows: 'It shall be done for them of my Father who is in heaven,' and 'there am I in the midst of them.' These two promises are in effect one and the same. Why is it that our prayer reaches Him to Whom it is offered, and is answered in due measure? If the Lord Jesus Christ were not present with us in our worship, it would come to an end then and there—it would remain without effect. The prayer would be said, the worshipper would hear but its echo in his own heart—that would be all. It would be offered only in word; the sounds would be in harmony, blending together in one; but they would terminate upon the walls of the building—nothing would proceed beyond. But simply because 'I am in the midst,' for that one single reason that prayer is answered, or, to use the Lord's own words, 'done by my Father which is in heaven.' The promises are parallel to each other, point in the same direction, and are to be taken in connection with each other; each stands in need of and requires the other in order to receive its entire form, its fulness, its completeness. And with respect to the conditions, it is so evidently the same with them that nothing need be said. The promise is made not to any two or three, but 'when two or three are gathered together in His name,' in order to give voice and expression to a common, united, and accordant prayer."

I stopped and expected some reply; but he sat still for a moment or two, turning upon me that piercing and intent look which can never be forgotten by any who have been at all familiar with it, and then, without a word or a sound, he got up and went out of the room.

But he had another arrow in his quiver. The next day he called and sent for me, and, after his manner, at once shot his bolt.

"Why don't you preachers preach more about the providence of God? You ought to do so."

"Ah, my lord," was my answer, "that is another side of the same subject we were speaking of yesterday, the hearing and the answering of prayer. Who has stated better than your lordship the difficulties attending

any theory that attempts to explain how it is that the will of the Infinite and Almighty God is influenced by, until, at last, it bends to that of the creature He has made? And it is the same difficulty exactly that is found attending any theory of Divine providence, namely, how the coincidence is established between the free will of man and the providence of Him Who doeth all things according to the counsel of His own will. No one knows, no one has expressed, more fully than you have, how profoundly hopeless such a discussion must ever be."

After listening a moment or two, he again, as on the day before, got up and went away in silence. But I thought that it was now my turn, and that I would, if I could, draw out of that deep well of his some draught of its richer springs. But though I soon, and repeatedly afterward, attempted to reopen the question, he always let it go quietly by. I am quite sure that he would not have let it pass if he could have cast any light at all upon such a question as that.

ST. GEORGE'S CHAPEL, WINDSOR, ENGLAND.

BY C. A. B.

St. George's chapel is more attractive than any similar edifice in England. Henry VIII.'s chapel, in Westminster Abbey, is connected with an order of knighthood, the Order of the Bath; but it is not so old nor is it so distinguished an order as that of the Garter. The construction and architecture of King's College chapel, Cambridge, is very beautiful, but still it must surrender the palm of excellence to St. George's chapel, Windsor, which is quite unique.

William the Norman, being passionately fond of hunting, bought Windsor and had erected a castle there, before the Domesday book was compiled, in 1086. To Henry I., however, is due the honor of having built the first chapel within the walls, which he dedicated to St. Edward the Confessor. Henry III. also built a chapel, probably after pulling down the old one, with a galilee porch, cloister, and bell-tower; the records are so scanty that of this chapel nothing more can be stated than what is given above. For many reasons Edward III. caused this building to be removed, and in its place, though not quite upon the same foundations, he built a larger structure, which in general terms may be said to be the present chapel, though Edward IV. almost rebuilt it and enlarged it a great deal. This chapel was dedicated to the Holy Trinity and to St. George of Cappadocia, whose adventure at Sylene is the exact counterpart of the romance of Perseus and Andromeda. From an architectural point of view, the chapel did not reach its present state of beauty until Henry VIII.'s time; again, speaking in a general way, perhaps not until the present reign, for in the time of the Georges it was covered with whitewash, a course of treatment which was recently suggested for Westminster Abbey, because "it looked dirty," by an American clergyman who could not appreciate the dust which to Englishmen has become hallowed with age.

It would be quite impossible to give a full and detailed description of the beauties of this glorious chapel without an artist's skill. Though it is not singular in the principle of its design, it is unique in its proportions; and from its grand design and execution it is the most beautiful chapel in Europe, while the stone-vaulted roof is as fine as anything that can be found. Upon a careless examination, the roofing has often been classed with those of King's College chapel, Cambridge, and Henry VII.'s chapel, Westminster; and certainly the roofing of the aisles and centre compartment is in their style, but that of the nave and the choir is widely different from "fan vaulting," as it is "wagon-headed" vaulting, broken by groins, which cut into the main arch below the apex, the whole resting upon Gothic pillars, which support it with stately elegance. Not satisfied with this, to beautify the roof still more and make this vaulting more rare, every spot where it was practicable has had carved upon it some heraldic charge or device, each of which relates immediately to some sovereign or to some one of the many benefactors of the chapel. Those which would be noticed chiefly are the arms of Edward the Confessor, Edward III., Henry VI., Edward IV., Henry VII., Henry VIII., and the Shield of St. George; the smaller spaces are filled with the initial letters and monograms of individuals as intimately connected with the chapel as those mentioned above. In the nave there is quite a curiosity in heraldic carving and coloring; there are emblazoned the arms of Henry VIII., and of every knight for the year 1528. There is also a carving equally curious in the south aisle upon a centre stone of an arch, which represents Edward IV. and Richard, Bishop of Salisbury, kneeling before a cross. By the way, poor Henry VI. would have been canonized had it not been for the parsimony of Henry VII., who was too much of a miser to pay the fees necessary to introduce his predecessor's name into the Roman calendar. Formerly many a sacred relic was jealously guarded by watchful eyes at Windsor, of which the most celebrated were the skull of St. George, which was given to Henry V. by Sigismund, Emperor of Germany. A large piece of the cross of our Saviour, which had been given to Edward I. by some Welsh gentlemen, having been in the possession of Llewellyn, the son of Gryffith, Prince of Wales, to one of whose ancestors it had been brought from the Holy Land by Neyth, a Welshman; then there was the famous rose-tree of delicately wrought gold and sapphires, sent by Pope Clement VII. as a "token to the king," Henry VIII.; and also Edward IV.'s coat-of-mail and surcoat of crimson velvet embroidered with gold and pearls. The ecclesiastical plate, too, disappeared, and, after going through the melting-pot, was turned into money and sent to Fairfax in the north. Upon the restoration of Charles II. he found all the sacred utensils of the altar sacrificed to the licentiousness of the Commonwealth, and at the petition of the dean and canons of Windsor he revived some time-honored decrees for raising sums of money from the Knights of the Garter for the purpose of buying plate. The knights gave liberally, and the fruits of their generosity were some 2,045 ounces of plate, the foundation of the costly and magnificent services of gold and silver plate that so richly adorn the altar at present. The relics above mentioned, together with the plate, were made away with by one Colonel Venn, who in 1643 commanded the parliament's forces at the castle, and who had received orders from the Commons "to remove all scandalous monuments and pictures." He did this plundering so well that Dr. Christopher Wren with great difficulty saved the three registers of the chapel. Dr. Wren also buried some jewels in the treasure-chamber, but they were found, delivered over to the Commons, and sold. Attached to the chapel are several minor chapels; and in one of these, the Lincoln chapel, lies buried "Sir John Schorne, gentleman born, who conjured the devil into a boot," as his epitaph says. But of these sorts of divisions of the chapel the choir, where the daily services are held, is the most notable, and bears off the admiration and respect of the visitor. On either side are ranged the stalls, of dark, carved oak, of the Knights of the Garter, beginning on one side with that of the sovereign of the order, the king, which is of purple velvet and cloth of gold, and on the other commencing with the prince's stall, opposite to that of the king. To the backs of these stalls are affixed little plates of copper, on which are emblazoned the titles and coats-of-arms of each knight who has occupied the stall. Upon the carved canopy of dark oak which overshadows each stall is set the helmet, mantle, crest, and sword of the knight; and again, above them all, is hung the knight's silken banner, with his arms correctly blazoned on it. The copper plates remain as a memento of the knight after his decease, but the other things have to be removed, to make room for those of the new knight. In the choir lie buried Henry VIII. and Charles I.; near the altar lie King Henry VI., Edward IV., and George III.; George IV. and William IV. sleep their last sleep in the chapel.

When Edward III. began the chapel of St. George he in all probability had working in his brain the idea of inaugurating the order of St. George. It was not, however, until 1348 that the order absolutely existed, though Froissart mentions in his Chronicles that there were knights of the Blue Garter in 1344; but there is no other evidence than this *ipse dixit* to prove the truth of the assertion. The oommon story is of Edward III. picking up a lady's garter and being annoyed at the titters of his courtiers, and exclaiming, *Honi soit qui mal y pense,* to hush them. But at least four ladies are named by different authorities as the owners of the garter, and the story is quite unworthy of the noble founder and of the order, which at that time had a decidedly religious tendency, with one of the seven champions of Christendom as an example. King Arthur's Round Table and the fame of it very likely instigated Edward to make an attempt to gather around himself also as chivalrous a body of knights. It was the hobby which he rode, or, perhaps more vainly still, he thought to establish a Utopia. Whatever it was, the fruit to-day is the noblest order in the world, of some forty-six individuals chosen from the highest ranks of society, having as the emblem of their order a garter, which signifies "Unity and Strength," with a motto in keeping, "Be he disgraced who thinks evil of it." The insignia of the order are, in addition to the garter, the mantle, surcoat, hood, George, and collar. Upon some of these much magnificence may be lavished: as, for instance, the garter which Charles I. sent to Gustavus Adolphus was ornamented with 411 diamonds, and it was the most expensive and lavish one ever worn by prince or knight. When Gustavus died this was returned to Charles, and it was buried by Dr. Wren with the other jewels. In this way it

passed into the hands of the Commons, who had it sold to one Thomas Beauchamp. Before closing, there is one more very curious fact of some interest to Churchmen, that in an indirect manner connects the order of St. George with the Protestant religion. In 1523 there was a design set on foot and discussed for turning the badge of this order into an emblem of the then newly established religion. In a draft of the reformed statutes the ensign is described as a horseman, holding in one hand a sword piercing a book, on which was to be written "Verbum Dei," and on the sword the word "Protectio"; while in the knight's other hand there was to be a shield bearing the word "Fides." The *pros* and *cons* having been taken into consideration, the *cons* carried the design out of sight. Upon the little copper plates upon the knights' stalls in the choir the following names may be seen, a few from the many who have been proud to be knights' companions during the last 650 years: Charles XI. of Sweden, Charles IX. of France, Gustavus Adolphus, Ferdinand of Spain, James V. of Scotland, Kings Edward and John of Portugal, Casimir IV. of Poland, Sigismund, Emperor of Germany, Eric, King of Denmark, Francis I. of France, and many of the crowned heads now living, of whom the last invested with the order was King Humbert of Italy.

JUSTICE.

BY CHARLES F. RICHARDSON.

A hundred noble wishes fill my heart,
I long to help each soul in need of aid;
In all good works my zeal would have its part,
Before no weight of toil it stands afraid.

But noble wishes are not noble deeds,
And he does least who seeks to do the whole;
Who works the best his simplest duty heeds,
Who moves the world first moves a single soul.

Then go, my heart, thy plainest work begin;
Do first not what thou canst, but what thou must:
Build not upon a corner-stone of sin,
Nor seek great works until thou first be just.

SORROW FOR SIN.

There was a nation in ancient times which attached no shame or disgrace to the crime of *stealing*. But if any one was caught in the act of stealing he was punished; not for the theft itself, but for being found out. Such a detected thief would no doubt be sorry. But his sorrow would refer not to the stealing itself, but to the being found out in it. This is an exact type of "the sorrow of the world," of the sinner's sorrow about his sin. He troubles himself very little about the sin itself—what he is afraid of is the punishment for it that is coming upon him by and by. Oh, no, he does not hate the sin—he is very fond of it; he would like to keep on practising it—only—he knows in his heart that after sin must come, some time or other, *death;* and after death must come judgment for sin; and after judgment will come the everlasting punishment of the impenitent sinner. And he is afraid of *hell*. That is the extent of his sorrow. But as to being sorry for the *sin*—he clings to it and loves it, and is only sorry that unhappily he can't indulge in it without paying (so to speak) for his indulgence in the shape of punishment. And how is it possible that such a sorrow for sin (if we can call it sorrow) as this can do the soul anything but harm? It will only sink the soul deeper and deeper into the mire of sin as time goes on—more and more hopelessly lost will the man be with each time that this base and slavish fear of punishment takes possession of his soul and overcomes him with a feeling which he calls repentance, but which is only "the sorrow of the world which worketh death." For St. Paul notices this too. He tells us that such a repentance needs itself to be repented of. It is in itself a sin—and a deep one, to have such thoughts of our past sins—to think of them as if they were nothing to be troubled at, and as if the punishment were the only thing worth considering. Not so thinks our great and holy God about sin. Not so think the bright angels that surround His throne. "He is of purer eyes than to behold iniquity"—no sin can stand its ground before Him; the lightning of His Presence will blast and wither up at last the soul that is impenitent; and into His heaven can enter nothing that is unholy and impure. Even if there were no hell for sinners, they could never enter heaven. Indwelling sin makes it impossible that a soul should enter heaven. All our sin, brethren, must be purged out of us before we can go to heaven. Think of it, every one of you; all sin must be done away from your souls, or there can be no heaven for you.

CHILDREN'S DEPARTMENT.

EASTER EGGS.

BY JOSIE KEEN.

Ethel Stanley had taken a deeper interest than usual in the Lenten services, partly because she had arrived at an age when she could better appreciate them, and in part because their rector had such a kind way of interesting the young in the events preceding the crucifixion of our Lord. Good Friday, with its solemnities, had passed; Easter had come, and its joyous anthem, "The Lord is risen," had just pealed forth from their Sunday-school organ, when Ethel, as she turned from the chapel to enter the church, was overtaken by two of her intimates.

"Ethel, do wait a minute!" exclaimed Kate Treadway. "Nellie and I have been trying to catch up to you to ask if you intend to have any colored eggs this year."

"Colored eggs? What do you mean, girls?"

"Why, have you never had colored eggs at Easter?"

"Not that I remember. Mother, you know, has been rather ill for the past two years, and I'm not good at remembering very far back, yet it does seem to me that I must have heard something about them. I heard mother this very morning tell Bridget we must have a supply of fresh eggs for Easter Monday. But, Kate, what do you mean by colored eggs?"

"I cannot explain it now, Ethel, for the bell has almost done tolling, and we ought to be in our seats. Dr. Minturn says nothing annoys him more than to see the children of his parish straggling in late to church, for it shows irreverence to the house of God, and makes him fear we have not paid much attention to his teachings."

"That's true," replied Ethel; "but, girls, can't you come round early to-morrow and tell me about the eggs? School, you know, does not begin again until Wednesday."

"Ask your mother; she must know all about them, and perhaps will color some for you. We will, though, bring ours to show you."

Ethel entered church with her companions, and as she took her seat the voluntary from the organ, floating with sweet strains around her, and the beautiful Easter flowers arranged in emblematic devices about the chancel and altar, quite banished all thought of her conversation with her young friends. And it was with deep intentness she now took part in the expressive service. The sermon from Dr. Minturn also helped her to more fully understand the greatness of Christ's sacrifice and the finished work when He rose from the sepulchre. Still there was much her young mind could not fully comprehend, and on their return home from church Ethel had many a question to ask of her parents.

"Now, dear mother," said she, "you have told me so much about Passion Week, Good Friday, and Easter. Wont you please tell me something about Monday and Tuesday in Easter Week, and what the girls mean by Easter eggs?"

"Is that what you were lingering to talk over with Kate and Nellie Treadway?"

"Yes; they asked if I intended to have any colored eggs for Easter Monday, and I did not know what they meant."

"Can it be possible that I have never colored any eggs for you, Ethel? Well, since you have been such a good, steady girl all through Lent, I must see what I can do to help you keep Easter Monday in the old-fashioned way."

"How are they colored? and why do we especially use eggs at Easter?"

"One question at a time, dear. To answer your last question first. It is said that eggs are an oriental symbol of life in a sepulchre, for what they contain breaks forth into life; and so, during the festivities following the resurrection of Christ, eggs, in various forms, have had a prominent part. Children amuse themselves with gilded and bright-colored eggs. They are usually boiled hard, and in this form boys used to play a game called 'pecking eggs.' It was customary, several years ago, in Philadelphia, and possibly in other cities, for the boys to get out their balls on Easter-Monday for their first game in the park. And on that day, too, good-natured colored aunties would set up little stands with colored or plain hard-boiled eggs upon them for the boys to play 'pecking eggs.'"

"And how was the game played, mam ma?"

"Upon the principle of win and take, and like many other games of chance, it sometimes brought its own punishment. Boys with their pockets full of these hard-boiled eggs would challenge others to 'peck eggs.' Holding the points of their eggs together, they give a slight tap; if both shells are cracked, they are even; if but one, the cracked egg is made over to be eaten by the winner."

"Ah! I see how they may become punished," exclaimed Ethel, with a merry twinkle in her eye. "The one who chances to have an extra-hard egg may crack and gobble up lots of hard-boiled eggs. Two or three at a picnic last summer were more than enough for me.

"Yes, dear, they are very indigestible. And, no doubt, a too selfish use, or abuse, of this game of 'pecking eggs' has caused it to sink into disuse. At all events, it is much less in vogue among the boys than formerly."

"Now, mother, please tell me how they are colored."

"In various ways, Ethel. Some are colored bright red with cochineal; blue with indigo; bright yellow with chrome, etc. They look prettiest, however, when mottled, or with flowers upon them like painted china. This is done by taking some chintze that has upon it small, bright-colored flowers. They are carefully cut out, laid upon the egg, and the egg sewed up very smoothly in white cloth. They are then placed in a pan of hot lye water and boiled hard. The lye draws out all the coloring matter from the flowers and leaves their colored impress upon the egg. To mottle them you have merely to choose arabesque chintze, or bright calico, sew a piece smoothly upon the egg, and boil it in the same way. When cool and the cloth is taken off, they will appear in odd, fantastic style."

"I wonder if Kate knows how to prepare them in this way? I would so like to surprise her and Nellie with some real beauties."

"How would you like to give each of them an egg with their own name upon it?"

"Why, can such a thing be done?"

"Yes, dear, in this way. Lightly trace with a faint pencil the letters of the name you wish, formed with spaces about them as for raised letters. Then with a slip of tallow, or any grease that will adhere without running, go over the letters. The eggs are then laid in any bright coloring matter, and when taken out they will be red or blue, while the lettering will remain clear white."

"Oh, mother, how beautiful they must look? And I have just thought of something else. Why can't I use some of the pretty gilded decalcomanie figures I have upon the eggs, after they are boiled hard?"

"The very thing, Ethel. Some of those gilt beetle-bugs or brilliant butterflies you have would do nicely upon eggs. But as boiled eggs as well as raw are apt to spoil after a while, you might draw out the egg either by pricking a small hole at each end of the shell and blowing out the inside, or, if not disliking the taste of a raw egg, sucking it out of one end. These slightly marred ends can then be covered over with gilt paper, cut out in the shape of a diamond or star and glued on; then, ornamented as you suggest, they will keep for a long time."

Ethel was delighted with all the plans suggested, and early Easter-Monday, with a basket of fresh eggs before her, she was ready, with help from her mother, to experiment upon them. Some proved a failure, others turned out beautifully, even beyond Ethel's expectations, and she was half wild with delight over her dish of gayly-painted eggs. But while dancing about in high glee, she stopped suddenly, and her face grew so sober that her mother, who had been watching her, gently said:

"Of what is my pet thinking? The bright sunshine seems to have vanished. I hope no clouds of disappointment are to come in its place."

"No, indeed, mamma; I was thinking only of poor Jennie White, and wondering if she ever in her life saw anything so beautiful in the way of Easter eggs. You know how hard it has been for her to stay shut in all through Lent, and not attend a single service; and she thought so much, too, of taking her elegant calla to church to be placed upon the altar. When trying to bring forward the buds, Dr. Minturn told her it would be a fitting act of self-denial for a Christian child to give her treasured calla to the church."

"Oh, that is true. Poor Jennie! Do you know if her plant was properly cared for after she was taken so very ill, or if she had her wish in having it placed upon the altar?"

"I heard at Sunday-school that the elegant large calla in the very centre of the cross that stood upon the altar was Jennie's offering to the church."

"Poor child! she has had many days and nights of intense suffering. At one time it was doubted if she would ever recover; but now she is thought out of danger. The doctor thinks it is owing in a great measure to her gentle, patient spirit in bearing her pain and obeying all his directions."

"If she is better now, do you think she will care for any of my Easter eggs?"

"I do not doubt she will be pleased at your thus remembering her; and they will be something bright to look at while convalescing."

Ethel could now scarcely wait for her expected friends to show them her beautiful eggs before she started for Jennie's. In the centre of a tiny basket she tastefully arranged a little nest of green moss, on the outer edge of which she placed some bright immortelles. Into the nest she laid a few of her choicest colored eggs, and her little gift was then complete.

"Oh, Ethel!" exclaimed Kate and Nellie Treadway, at that moment entering the sitting-room. "I thought you did not know anything about Easter eggs, and yet what elegant ones you have before you! I never saw such beauties! And for whom have you arranged that lovely basket?"

"For Jennie White, and I was just wishing to take it to her as you came in. Now, girls, please show me your eggs."

"Oh, ours are nothing compared to yours!" replied Kate, in a rather disappointed tone; "and if you are going to see Jennie we will not detain you."

Their eggs, it is true, were not as beautifully colored as Ethel's, but when she brought forth the ones bearing their names and laid a few others among their less showy ones, they were surprised and exceedingly grateful.

"Ethel, dear, what a generous girl you are!" warmly exclaimed Nellie. "You have given away many of your prettiest eggs and fairly shamed me out of all jealous feelings."

"I was not thinking of doing so, Nellie," gently replied Ethel, "but of our Lenten services, and the spirit of self-denial we have been taught and ought to practice in remembrance of Him who died for us."

"Lent has not been kept in vain by you, dear child, if it has taught you this lesson," said Mrs. Stanley, entering the room while Ethel was speaking to her young friends. "Now, dear, run off to Jennie's with your basket, for it is almost dinner-time. The girls will, I am sure, walk part of the way with you."

Jennie, though still pale and suffering, was found propped up in bed, gazing with loving looks upon a vase of Easter flowers that had been sent to her from the church. Ethel softly entered the room and silently laid her little offering upon the bed.

"Oh, Ethel!" exclaimed the child, "this too is surely not for me! Just see the lovely Easter flowers that have been sent to me, and now you have brought me such a beautiful, beautiful nest full of wonderful eggs! Are they Easter eggs, such as I have read about but never before seen?"

"Yes, Jennie, they are bright Easter eggs; emblems, mother says, of the resurrection, as also the flowers you have by your bedside, and this is why both are so freely used at Easter."

"And you have brought these lovely ones to me. How good every one has been to me while so sick!"

"Because we hear how gentle and patient you have been in the midst of your sufferings."

"How could I be otherwise than patient when mother read some of the appointed lessons through Lent. Oh, Ethel! only think of all our dear Saviour suffered for us."

"Yes, Jennie; I suppose it was this that enabled you to be patient, and also induced me to bring you a share of my pretty eggs."

"And, Ethel, Dr. Minturn says we must not forget these things—patience, self-denial, overcoming evil with good—as soon as Lent is over, but try to always bear them in mind."

Seeing that Jennie's cheeks were flushed and that she was getting tired, Ethel gave her a loving kiss and turned away. She, too, felt that this had been a happy season, and, like Jennie, hoped she would long remember the many lessons that had been taught her during Lent.

A LITTLE ABOUT EASTER.

Easter-day had reached its evening, and the rectory children, sitting before the fire in their father's study, after dinner, were thinking and talking it all over.

"I liked the carol service best of all," said May. "The getting up so early in the morning, before the sun had *thought* of stirring. Why, even the robins were talking about Easter and singing their carols. We couldn't beat them, no matter how early we got up. Then the church was so lovely and quiet! and how sweet the flowers were! And then—don't you know?—just as the sun came up and began to shine in through the chancel window, we began to sing, and how we did sing! *I* did, just as loud as I possibly could! Oh, it was lovely!" and May began humming "Roman soldier, tell us true," in an undertone to relieve her feelings.

"*I* liked best the coming home to breakfast, to find the table pretty with violets, and everybody's colored eggs in these dear little baskets by our plates; and to have mamma say, when she kissed us, 'Good morning! Christ is risen. A happy Easter to you, dear!' And then, when we all stood around the table and sang *our* carol, that made it feel like Easter to me," said Guss, as she fondled her pretty eggs, and admired for perhaps the five hundred and fifth time the dainty moss-covered basket which held them.

"*I* liked the eleven o'clock service best," Bob spoke up. "The church was full, and everybody looked as if they were having a good time, if it was Sunday. There were such lots of flowers; and the lessons and gospel were short, and I could understand every single word papa said too. And the singing! Wasn't that just grand? When I get to be a man I'm going to have just such a voice as Mr. White's, and when I sing I'll make you feel queer and shivery all over, just as he makes me feel now."

"But don't you think the children's service was nice?" inquired Jamie. "*I* liked best of all the marching and the banners. When we sang 'Onward, Christian soldiers,' it *seemed* just like *being* a soldier. And ever since papa talked to us this afternoon, and told us all that the Lord did, I've *meant* to be good, really and truly, if I did step on the

kitten's tail on purpose and make faces at the baby."

"Just as nice as all the rest is sitting here in papa's room and talking it all over," said contented Bess, as she took a comfortable rock in her little chair, and folded her fat hands together. "Papa's going to tell us all about it. I like to know what words mean and what people used to do. Don't you, children?"

If Bess had been Grandmother Ripley herself, in cap and spectacles, and seated, too, in her great chair in the warmest corner of the room, nobody would have been the least bit surprised after her very grown-up speech. But the fire jumping up high enough just then to show that, after all, it was only Bessie, in her blue dress and white apron, in the willow rocking-chair, everybody only laughed when Bob answered with an indignant "*Children!* children yourself, Grandmother Bess," and looked inquiringly at papa to see what he was going to say.

"So Bess wants to know what Easter means. Who can tell her?"

"Does it mean rising?" inquired Guss.

"Yes, and the word itself is either derived—which means taken from—the old Saxon word *Oster*, to rise, or from the name of a heathen goddess, *Eostra* or *Ostara*, whose festival day the Saxons celebrated at this time of the year. And in their calendar April was called *Eostar monath* — Easter month, *we* might call it."

HOW THEY SHOUTED!

"But Easter doesn't always come in April, papa?"

"No; it is always the Sunday following the full moon after the 21st of March, and in some years that brings us a very early Easter indeed. In the very early days of the Church nobody seemed to agree as to on just what day Easter ought to be celebrated. The Christians of Cappadocia had one time for celebrating it, and the Christians of Gaul another time; and the East would be rejoicing over the rising from the dead, while the Western Church was still mourning in memory of the blessed Lord's terrible sufferings and shameful death upon the cross. Of course, that state of things was the cause of a great many quarrels and disputes in the Churches, until a great council was held at the city of Nice to arrange matters, and the time for celebrating Easter which we use was fixed upon.

"Don't you remember that we read in the New Testament that it was at the time of the Jewish feast of the Passover, when Jesus went to Jerusalem and was delivered into the hands of wicked men, and suffered death upon the cross for our sins? So now, after so many hundred years, the Jews are at this time still celebrating their feast while we are rejoicing in ours, of which theirs is but a very faint type and shadow.

"In the early Church, when Rome was still the greatest, richest, and most powerful city in the whole world, long before America was heard of, or even Columbus was born, it was the custom at Easter-time to release all prisoners and captives, except murderers and such very wicked persons. Rich people remembered the poor, and gave them out of their abundance. Slaves were set free, too, that everybody might have a reason for being happy and rejoicing on this day of days. At that time candidates for baptism always wore long white robes, to signify that their souls were washed white and pure from sin by the blood of our Lord Jesus Christ through the waters of baptism. These white robes they wore all through the Pasch of the Resurrection, as this week was called, and solemnly took them off and laid them away on the Sunday after Easter. At this time, too, all the public games for which Rome was so famous were forbidden, that the people might give themselves up entirely to thinking about and praising God. So think what a very precious and beautiful season this must have been to them. I wish we kept Easter so thoroughly nowadays.

"But I've finished my little lecture' and now I'll tell you something about the way in which four little maids and four little men kept Easter-tide two hundred years ago in England. Here are their pictures for you to look at. They were really and truly children, just as you five are, but what strange dresses they wore!"

FOUR LITTLE MAIDS AND FOUR LITTLE MEN.

How the children laughed over the queer ruffled caps, the bunched-up petticoats, the mits, the long-tailed coats, and the queues; and *you* may laugh at them, too, dear children, for here they are.

The children at the rectory tried to imagine themselves in the same kind of a dress, and

Bess laughed so hard at the idea of herself in a huge ruffled cap, and of Bob in a queue, that she nearly fell out of her chair, and quite lost all her dignity for the rest of the evening. When all had wiped their eyes, smoothed out their faces, and settled down again, their father went on:

"These children lived nearly two hundred years ago, in the days of Queen Anne, and in this picture they are waiting in the great hall of their home to see the ceremony of lighting the Easter fires.

"I've no doubt at all that the whole eight of them were up very early indeed—earlier, if possible, than you were this morning—to see the sun dance; and even now, in some parts of Ireland, the people get up early for the same purpose.

"Of course, it does not really *dance*, my dears, but do you remember that in one of the Psalms it says, 'The valleys shall stand so thick with corn that they laugh and sing?' So why shouldn't the sun be said to dance for joy on the resurrection morning?

"But we are wandering away from the children, and they are standing here in the hall waiting for the fires to be kindled.

"You must know that in olden times lighting a fire did not mean merely scratching a match, without any trouble at all to anybody. No, indeed! Making a fire in those days meant a great deal of trouble. A long and laborious striking of flint and steel together, which was so much trouble that the greatest pains was taken to prevent the fire's going out. From one Easter to another the fire on the great kitchen hearth was never allowed to die out. Why, even I can remember one of my grandmother's stories, that when she was a little girl time and time again she could remember some neighbor's coming a mile and more to borrow fire. So no wonder making a fire was to these little children a serious thing; nor that they stood with round eyes wide open watching while every spark of fire was carefully put out on Easter-even, that all the black winter brands and all things foul with fumes and smoke might be done away with; that they watched again on Easter morning, when in the fire-place, dressed with bright spring flowers, with bright, fresh green rushes strewn all about in place of a carpet, the fire was very slowly and carefully built again.

"It would be hard indeed to imagine these little men and maids skipping and running in their long-skirted gowns and coats as children do in their short dresses nowadays. But, of course, they did, and after the fire was kindled they probably ran to the great hall door to watch the little children who came begging Easter eggs. These little children always sang a funny little song, in which they asked the mistress to give them 'an egg, bacon, cheese, or an apple, or anything that will make us merry,' and always ending with 'and I pray you, good dame, an Easter egg.' No doubt these eight little fortunate children, who had plenty to eat and to wear, enjoyed very much helping to distribute the good things their mother had ready among the little singing children. In Lancashire and Cheshire children still go about the village begging eggs for their Easter dinner, and still sing the funny little songs that their great-grandmothers sang so long ago.

"Here is another very curious thing that used to happen in England, but long, long before these little children were born. A game of ball was a part of the regular church service on Easter-day at the cathedral of Chester. Bishops and deans carried the ball into the cathedral, and at the commencement of the antiphon—the portion of the psalter appointed to be sung for the day—began to dance, throwing the ball to the choristers, who handed it to one another during the time of the dancing and antiphon.

"Now, this seems very strange indeed to us, and I see that you are laughing at the idea of a game of ball being played in church. But remember that it must have had some significance and meaning to them which has not been handed down to us; and as for dancing, in the temples of Jerusalem, Samaria, and Alexandria a stage for these exercises was erected at one end of the church, and this was called the choir. King David danced before the Ark of the Covenant, and one of the greatest of Spanish cardinals revived the custom in his day; and in the cathedral of Toledo the people danced, both in the choir and in the nave, with great decorum and devotion.

"On Easter-Monday the Easter games began, and this was a happy time for these little children. How they raced and how they shouted when the lifting, called 'heaving,' began, and some of the stout maid-servants brought the arm-chair, lined with white and decorated with ribbons and favors of different colors, on Easter-Tuesday morning into the great hall, humbly asking their father to take a seat in it. This he did; and how the children enjoyed seeing the maids lift the chair, turn it quite around, and then drop a low courtesy, when, as was the custom, he rewarded them with a bright piece of silver, to help keep Easter with.

"Later in the day they must have gone to see the great procession and the games of ball in the meadows, where even the mayor—in those days a very great person indeed—did not disdain to wear his richest and handsomest clothes; and, with his mace, sword, and cap of maintenance, stood before the cross while the guild of shoemakers, to whom the right belonged, presented him with a ball of the 'value of three or four pence, and after that the games went on right merrily.' But usually the prize at games of ball was a Tansy-cake. These cakes were made of flour, butter, sugar, sherry, cream, and the tansies from which they took their name.

"These games—and there were all sorts and kinds—went on through the whole of Easter week. Very pleasant they must have been for these little children; and very much they must have enjoyed joining in them when they were old enough.

"But all this was years and years ago. These little children grew up to be fathers, mothers, grandfathers, and grandmothers, and then passed away, hoping for and looking forward to the last great Easter day. They, with us, dear children, will rise to the life eternal, the good and those who tried hard to serve the dear Lord in this world to everlasting peace and joy, to sing around the great white throne the praises of the Lamb once slain."

NELLIE HOWARD'S EASTER.

BY JEANIE.

Lent was over: Easter had come. The sun shone brightly; white, fleecy clouds flew over the blue sky; everything seemed to sparkle and glisten, as if the joy of the day had been infused into it. Sunday-school was an hour earlier to-day than usual, that the time might be had to put last touches to the decorations in the church, and that there might be nothing to disturb the quiet of those who came early to the Easter service. Every face glowed with interest, and all hearts were full of pleasure in the beautiful, flowery emblems each had brought to give to the Lord that morning.

"Did you ever see anything so lovely, Miss Kate?" asked Lottie Steele, as she held up a large heart made of violets and rosebuds. "I've saved every penny this Lent, and besides this I have more for my offering."

"And this, Miss Kate," said little Fannie Gray, as she proudly showed her treasure—a cross of beautiful velvety pansies, each little face being a study in itself. "Mamma says," continued the little girl, "Jesus can give the cross and the heart's-ease also, and I thought it would be so pretty and so true, and perhaps some one will remember that when they look at this."

"And what have you got, Nellie Howard?" asked the girls as Nellie came in, admired each emblem, but seemed to have nothing of her own.

"I haven't anything at all, Miss Kate," said Nellie.

"Nothing at all for Easter!" echoed the girls.

"Why, aren't you ashamed of yourself?" asked Lottie Steele. "Haven't you any money? I know you have, for I saw you buying oranges the other day. For my part, I'd be ashamed to spend my money like that, and not have a flower to give to the Lord at Easter."

Miss Hudson looked at Lottie, and it checked her, and said pleasantly:

"Why, Nellie, where is your calla? that's the very thing; we can add one more calla to those in the font."

"I haven't got—I can't bring it," said the little girl, and her cheeks flushed, while a suspicious twinkle of tear-drops came into her eyes.

Miss Kate said nothing, wondering also; for Nellie was one of her best scholars, as well as most zealous help at all times, and willing to give or to do anything in her power to beautify her much-loved little church. The last leaf and flower had been laid in place, and the busy workers stood in silent wonder at the beautiful picture their hands had wrought. It was not only a beautiful picture, for each leaf and flower told its own particular story, mutely reminding the faithful heart of something that Jesus had done. The altar was adorned with its fair, white cloth. It was empty, as the feast was to be spread there; and on the credence shelf were the emblems, veiled, awaiting the time of consecration. On the cloth in front of the altar was a large bunch of callas in their glossy leaves, clasped and held there by the large "I. H. S.," the letters which to some mean "I have suffered," and to others, "Jesus, the Saviour of men." The sub-altar was laden with violets and roses, lying in the tender green of the climbing fern and Kenilworth ivy, which trailed its luxuriant growth over the wainscoting from the reredos to the chancel-rail, and hung from the chandeliers. The font was full of callas, while around its whiteness the dark green English ivy twined itself among the more delicate ferns and creepers, half hiding the wreath of prickly holly around its edge. Tall palms stood here and there in the chancel, and before the lec

turn and desks the emblems lay, among them Lottie's heart and the pansy cross.

"What is that holly there for, Miss Kate?" asked Lottie Steele. "I don't think it is a bit pretty; it is for Christmas.

"The very reason it is there, my child. It is peculiarly connected with Christmas and always suggests it. Christmas was made for Easter, so to speak. Christ was born, not only to die, but to rise again; He is the 'first fruits,' you know. See, the callas say, 'He is risen'; Who? 'Jesus, the Saviour of men.'"

The girls stood a few moments, asking a question now and then, until they fully understood it all, and then hurried home to prepare for service. Nellie lingered.

"I wont be at church to-day, Miss Kate," she said.

"Not at church, Nellie! You do not forget the Communion?"

"No, ma'am, I haven't forgotten it; but I wont be there to-day."

There was a little choking sound in her voice; but she lifted her truthful eyes to her teacher's face, and said:

"It's all right, Miss Kate."

Miss Hudson took the little girl's face between her hands and kissed it.

"I am glad to hear you say so; the dear Lord bless you wherever you are."

Tears sprang to Nellie's eyes, and she turned and walked quickly away. The girls were all gathered in the vestibule before service, talking over Nellie's absence.

"Well, if here isn't Mrs. Ray coming!" said Lottie. "I do wonder how she left Agnes, for she has not been at church for—I don't know when!"

Mrs. Ray entered the vestibule, her face so calm and peaceful, her eyes fairly beaming with pleasure at the rare treat in store for her—the Easter-day, its holy service and precious feast. Her quick ear caught Lottie's words, and she paused a moment.

"I don't care, Nellie is a good girl; but I'd be ashamed to waste my money in oranges and creams during Lent, and not have a flower to bring here at Easter. And to be so stingy of her calla—she might have brought that; it is a beauty! I do wonder if that's why she did not come to-day?"

"I don't believe we ought to judge Nellie, Lottie," said little Fannie Gray. "We don't know anything about it, and it is not our business, at any rate."

"That's so, Fan," said Lottie; "and if I am going to Communion, I'd better go and pray the Lord to keep me from busying myself over other people's sins and attend to my own."

Mrs. Ray entered the church, and knelt to pray. It was some minutes before she could quiet her disturbed mind. "Poor child," she thought, "I did not think what a sacrifice it was to her. I was selfish, but I so longed for the Communion;" and as she prayed, she prayed for Nellie. It was a beautiful sight to Mrs. Ray. She had been so long housed in her own little cottage, watching by the bedside of her darling, that as she took in the meaning of the fresh, beautiful flowers, the "old, old story" came to her mind with new force. The boys' clear voices rang out, "Christ has broken the bars of hell," and the choir pealed back the "Allelulias." Then came the solemn anthem, "Christ our Passover"; then the quiet voice, "The Lord is in His holy temple," and all outside thoughts were lost in the worship of that Lord.

Mrs. Ray waited after service to see the rector. The remaining emblems devoutly disposed of, the sacred vessels cleansed and put away, he came out to speak to those who waited.

Mrs. Ray told him of Nellie. How the child had been the very light of their eyes during the Lenten season. That Agnes, whose frail life was fading away so fast, had been kept up entirely by the little delicacies she had provided, and that early in the morning she had brought her one lily that Agnes's eyes might see that beautiful Easter emblem the first thing on waking; and besides she had offered to stay with Agnes and care for her, that she might go to church, and kept it all in her own little heart that no one but Jesus might know. She told him of the words she had casually heard.

"I am glad to hear it, Mrs. Ray. Believe me, Nellie's heart will be happier than even ours have been. Our Lord gives, and His portion to those that love Him is no small portion, and I know that His peace will rest upon her as truly as if the benediction had fallen on her ears to-day. I would like to give Agnes the Communion this afternoon, if she is able, and Nellie can have it then. I'll ask Miss Hudson and one or two of the girls to come."

"Thank you very much," said Mrs. Ray. "Agnes feared you might not have time for her to-day."

"I'll make time gladly," said Mr. Kent, and with a warm hand-clasp she went away.

Nellie ran down to the little cottage and dressed Agnes Ray's little altar for the coming feast, hanging the delicate linaeria over its lace coverings, and the large lily behind the cross. It was a solemn service. Agnes's pale face, glowing with its hectic spots, seemed to shine with an unearthly light, and they all felt that she would soon leave this home to put on immortality. After the service, Agnes asked the girls to stay a few moments with her. Nellie kissed them all good-by, as she had to hurry home, and went away with Mr. Kent, feeling so light-hearted and happy. Little thinking that he knew all about it, she told him that this had been the nicest Lent and pleasantest Easter she had ever known. Agnes told the girls, in her gentle way, how the Lenten season had passed: how Nellie had found time, with her daily lessons and home duties, to read to her, to run in and tell her each day of Mr. Kent's lectures, giving her spiritual food as well as the little delicacies which her mother's small purse could not provide for her; how the first thing she saw that morning was the lovely lily, reminding her of Easter, and how she had stayed with her that her dear mother might go to church. And many gentle, loving words of advice fell from the lips of the dying girl to these her schoolmates; and they went away with their hearts strangely softened within them. Next morning Lottie Steele with several of the girls were in the schoolroom before school, when Nellie came in. Lottie flew at her and gave her a hearty squeeze.

"Nellie Howard, you're a trump, and if you'll forgive me for the injustice I did you yesterday, I'll do my very best to hold this dreadful tongue of mine, and keep from judging any one but my wicked self."

Nellie laughed, and returned the greeting heartily. The Easter lesson bore its fruit. Lottie did make brave efforts to conquer her fault, and the next Lenten season showed not only the pennies saved, but many self-denials and good works, done from pure love of Jesus, and not from pride of heart, or praise of those around her.

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